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TOPICS AND EVENTS.

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THE theatrical world made a vigorous attempt through its champions in the House of Commons to exempt theatres and similar places of amusement from the restriction of the Cruelty to Children (Prevention) Bill, in regard to the employment of children of tender years. Mr. Jennings made as good a case as possible for the employment of infants and young children, and invoked the mighty name of Shakespeare to his aid, by declaring that Peas-Blossom, Mustard-seed, Cobweb, and their kin would be banished by the Puritanical regulations of the Bill. It was in vain that Mr. Mundella pointed out that Prince Arthur in *King John* was really thirteen years of age; Mr. Jennings retorted that the character was often taken by a child not more than half that age, oblivious, it seems, of the artistic blunder involved in this bad custom. Mr. Labouchere's suggestion that the theatre is a sort of Kindergarten for the little ones employed there, is about as valuable as a good deal that that gentleman says. The robust sense with which Mr. H. Fowler put the question into a nutshell will commend itself to most readers. He did not object to the employment of children at the theatre for special reasons, but for the general reason that children under ten ought not to be employed for gain anywhere, "whether in the theatre, the factory, the church, or the chapel." The Bill goes up to the Lords unimpaired; but it is said another attempt is to be made there to reserve to public entertainers the power to so put childhood from its uses as to make it into a means of gain. Is it too much to hope that their lordships of the Episcopal bench will for once consider the little flock that, to use Milton's phrase, "look up to them and are not fed"?

THE secession of another priest—the Rev. A. J. P. Matthews, since 1876 engaged in various western stations, and for the past two years officiating at St. Mary's, Bath—suggests once more the reflection that between the two poles of absolute religious freedom and entire surrender to authority there is no logical halting-place. Mr. Matthews has addressed his parishioners in a letter which breathes the spirit of courteous candour, while it bears evidence of a delicate sensitiveness and solicitude for other's feelings which is not always apparent in converts to Unitarianism. "After long and anxious study," he says, "I have arrived at the conviction that the Jewish and Christian Scriptures, though possessing many excellences, are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a divinely constituted authority; that the Papacy is a human institution, gravely compromised to error and superstition, and therefore injurious to the spiritual and temporal welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies."

It would be well if all who like Father Matthews have become

aware of the untenableness of the pretensions of orthodoxy were also like him sufficiently courageous to face the worst that honest investigation has to reveal, and faithful enough to avow the truth as it becomes apparent to them. "It would be dishonest," he says, "for me to continue as a priest, teaching only the pure theism of natural and spiritual religion, which I profoundly believe and desire to promote." *O si sic omnes!* How many priests in the Roman and Anglican Communions are there who shrink from the sacrifice which honesty demands; who continue to utter creeds to which they no longer give credence, and to outwardly assent to doctrines from which they inwardly revolt; while they mitigate the stings of conscience by assuring themselves that they can at least teach "the pure theism of a natural spiritual religion," and yet remain under the wing of a supernatural church? Happily the way of escape is kept open by these occasional avowals. Father Addis received his welcome amongst us a few months ago; Father Matthews, respecting whom the Rev. R. R. Suffield writes to us in terms of the warmest appreciation, may be assured of a brotherly reception into the Unitarian fraternity. His character may be inferred from the following closing sentences of his address to his people: "I return to our excellent and kind bishop the sacerdotal faculties entrusted to me by his lordship. I retire from the midst of you with a heart full of kindness and gratitude to you all. All the confidences, spiritual and temporal, of my ministry will be faithfully observed. As soon as I can get my house off my hands I shall leave it, as my continued presence close to the church would be a painful reminder to us both of a past, full of happiness until doubt agitated my mind. These doubts I have been careful not to unfold to any of you, and I have provided for you the ministry of worthy priests ignorant of my mental conflict. With a sad and loving heart, then, I commend you, my dear and valued friends, to the Eternal Father of Spirits, and let us ever remember one another in the presence of the All Holy One."

WE have received this week from "Nemo" a letter in which there are several statements of a somewhat serious nature. "Nemo," like a good many other ministers and zealous laymen, took special notice of the very remarkable paper communicated by Mr. Harry Rawson to the *Inquirer* some months ago on the subject of funds more or less available for the support of ministers and their widows. Unhappily for our correspondent he is placed in circumstances where a share of the good things, temptingly displayed by the article referred to, would be particularly welcome, but experience shows that it is not always to the hungriest that the manna comes first. His story, in brief, is as follows:—He received his training at the Home Missionary Board, and his name has been on the list contained in the *Unitarian Almanac* for a considerable number of years, during which he has taken pulpit work at various humble churches and missions. He recently accepted the charge of a country congregation, whose contribution towards his income was modestly fixed at £26 per annum, on the understanding that application should be made by them to the Sustentation Fund for pecuniary assistance. An application was made by himself to the Augmentation Fund, but he learns that, not yet having been a twelvemonth at his present charge, the regulations of that Fund forbid any help at present. The reply from the Sustentation Fund is also of a negative character, and it is natural that some warmth of expression is manifested in "Nemo's" letter in consequence. He describes the congregation as meeting in a sparsely populated country district where there has been a faithful effort during fifty years. He lives five miles from the chapel, and attends in all weathers to hold a morning school and children's service, and an adults' service in the afternoon, in addition to weekly visiting among the farmhouses and cottages. He asks is not such work worth keeping up, or whether the subscribers to the Funds named wish such a congregation "to be snuffed out?" It certainly seems a very hard case.

MR. MONCURE D. CONWAY has written for the *Manchester Guardian* a graphic letter on the Harvard Festivals, at which he was

present and delivered an address before the Divinity School on the "Humanization of Religion." The abstract of the address, which reaches us through another source, is insufficient to enable us to judge of the full importance of the address. The following sentences indicate its spirit:—

"And I think that a comparison of sectarian creeds in their letter, with their contemporary interpretation and application, will show a good many articles turned to services for which they were not originally contrived. Only the antiquarian remembers that 'Redemption' meant the ransom of man from the dark and evil powers of the universe. What Church would not regard it as narrow to regard salvation as the rescue of mortals from hells and devils after death? The Universalists find a cosmopolitan largeness in their name unknown to their founders. Unitarians would resent the supposition that their movement is merely anti-trinitarian. Intellectual liberty secured, the broad wing of the Church has manifested a particular fondness for the old forms and phrases. They are steadily lifted by a spiritual evolution. They no longer arrest; they discharge new functions. In estimating the religious life of our time we must think less of the inherited letter than of the variations of spirit; not what a man's creed says for him is important, but what good thing a man says for his creed, however illogically; what we see in our creed, perhaps, after putting it there. And he who supposes that this involves insincerity must study more closely the laws of evolution, and learn that the tentative modifications between perfected forms are as germane as the forms themselves. The human spirit as embodied in each race has moved more slowly here, more swiftly there; but so far as it has moved it has been on a line of development fixed as the path of a planet."

In the course of his most interesting letter Mr. Conway thus describes a dinner in the Memorial Hall:—

"On the walls around the tables are portraits and busts of all the founders, presidents, and leading figures of Harvard. Could the first president, Henry Dunster, compelled to resign for his heresy of 'anti-Pedobaptism,' only be here in the flesh, what would he say to his persecutors in the presence of this thousand of diners, three-fourths of whom are Unitarians! . . . The speech of President Eliot was yesterday freighted with eloquent facts, which he stated in the simple scholarly manner characteristic of him. We learned of overtures made by the University at Tokio, Japan, to Harvard. The Rev. Mr. Knapp, a Unitarian, went over there, and the Japanese appear to have fallen in love with his type of Christianity. They mean to establish five scholarships for Japanese students at Harvard, and teachers are to be sent hence to Tokio, and perhaps conduct examinations there for Harvard degrees. . . . We hear of the admirable religious results which have followed the plan of making attendance on prayers voluntary, but making them attractive. The Overseers have tried to undo this by making attendance at an early roll-call compulsory, and wild acclamations greeted the chairman of the dinner (Mr. Wetmore, of New York) when he read out the names of the Overseers elected during the morning—all 'anti-roll-call' men. The college used to be under Unitarian government, but has long ceased to be so. The Episcopal Church has now also a divinity college, and the most eloquent clergyman of that church, the Rev. Philip Brooks, assists the Unitarian clergy in the religious services. And, by the way, President Eliot informs me that Mr. Drummond, an Englishman who has been on an evangelical mission in this country, told him that he found more interest in religious subjects in Harvard than in any other college."

This last remark is peculiarly significant, and should reassure those timid persons who imagine that the human mind is so badly regulated that as soon as compulsive measures are removed it will inevitably fly off into irreligiosity.

The Church of St. Cierge-la-Cère, under the Consistory of Ollières, (Ardèche), has been deprived of a minister for eleven years, owing to its refusal to accept an orthodox pastor, while the Consistory will not send a Liberal one. The conference of Liberal churches just held in Paris passed a vote of sympathy with the faithful congregation. Otherwise there has been little to excite the feelings of the delegates to the conference. *Le Protestant* sums up its report of the proceedings thus:—

"Après les violents orages soulevés dans l'Eglise par le Synode de 1872, le calme est aujourd'hui rentré dans les esprits. Libéraux et orthodoxes se trouvent quelque peu cantonnés chez eux et, sauf exception, les luttes violentes ont pris fin; aussi la septième Assemblée générale des Eglises libérales n'a pas eu, comme cela avait été le cas pour quelques-unes des précédentes, de questions angoissantes à débattre, de résolutions décisives à prendre; elle n'a pas écrit une page d'histoire; mais elle a attesté, pour tous et de la manière la plus concluante et la plus heureuse, l'union et la vitalité des Eglises libérales, le sérieux et la réalité de leur foi religieuse, leur volonté arrêtée de remplir dans le pays, dans le monde, la tâche que la divine Providence leur a départie."

In a letter to the *Birmingham Gazette* Mr. J. Vose Soloway adduces testimony in refutation of the theory that the spirit of gambling is necessarily fostered by early acquaintance with the race-

course. Going back to an early date in this century he tells of the Rev. W. Field, whose school near Warwick was very popular among Unitarians in the Midlands and the West. Twice a year the boarders, to the number of twenty-five or so, were taken to Warwick races by direction of the worthy divine, apparently with no vision of Helots and Spartans before his eyes. The boys made their little bets, we are told, and enjoyed themselves to the full, and yet only one of them became a gambler in any sense, his gambling being limited to whist at the House of Commons. This boy was related to a family that kept racehorses. All the others turned out non-gamblers, and they included such men as Henry Tyndal, of Birmingham, Thos. Pargeter, New, Fripp, and others of well-known name amongst us. What the moral is we are not quite sure; it can hardly be that to keep men from gambling you should encourage boys to bet.

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

MISSIONARY CONFERENCE.

PRESIDENTIAL ADDRESS.

As briefly reported last week, this Conference met at the Memorial Hall, Manchester, on the 4th inst. There was a large attendance of English and Irish Ministers.

The Rev. W. G. CADMAN, President for the year, delivered an inaugural address at the morning session. He pointed out that that was their 29th annual meeting. A society that had held its ground for so many years, and that could point to the establishment of several congregations, of which two were self-supporting, and two others vigorous and working towards independence, was justified by its works; and if some of its attempts to found new congregations had not met with success, the experience of the Missionary Conference in this respect was not unique. Moreover, there was the satisfaction of knowing that not for want of perseverance did such efforts fail. But apart from these efforts the idea of a Conference Meeting once a year to discuss questions bearing especially on the missionary side of their work was one that should commend itself heartily to them all. The missionary aspect of the church was a topic that always had in it something of freshness. They were all of them missionaries, or they were nothing. The missionary spirit of the early church had never been wholly lost. The Catholic Church, by means of its various orders, sought to propagate the faith, and most of the Protestant sects had made some serious attempts to convert the world; and whatever vitality and capability for growth existed in the sects was in a large degree the result of missionary labour. The denomination which was most active and zealous in missionary work would, in the nature of things, have the largest measure of success. Look, for example, at Methodism. The system was nothing else than a gigantic missionary enterprise, and who could wonder that its enthusiasm was crowned with success? Conversely, it might be said that the increase in the denomination which was content with merely supplying the needs of its own members would be small. The sect that had none of the missionary spirit was doomed to failure and extinction. What was true of each sect was also true of every congregation. When their members closed their eyes to the need of practical work, and felt no desire to carry their faith and light to those who were in doubt and darkness, they would become inevitably a decaying church. A congregation might exist for a while under such conditions, held together by a talented and appreciated ministry, but sooner or later it would die. Like the individual, a church or congregation must find its salvation in ministering to the needs of others. Its efforts to bless and save the world were the true means of sustaining its own vitality. Without some degree of enthusiasm for the doctrine, for the worship, for the fellowship of the Church, there could be no growth, there could be no vigorous life. They were told that they of the Free Christian Churches could have no enthusiasm for doctrines, because they had none. The reply was that they were in doctrinal agreement to a certain extent. There were broad principles which they all held; fundamental theological views upon which they were all agreed. They had heard much of late about the organisation of their congregations into a Church; and there seemed little doubt that one result of all their discussions and conferences and resolutions would be to bind them more closely together as members one of another. In the past they had been too isolated and self-centred. They needed to bind themselves most closely together. They needed to consult, organise, and co-operate for a wider spread of the principles they held. As the older congregations in the cities lost their influence they must take care that Churches

in the suburbs arose to supply their place. They were sometimes told that they had not sufficient motive for missionary activity; but surely human nature was not so mean and despicable that it would spurn the Father's proffered love and despise His gentle entreaty as soon as it was convinced that no irreparable doom awaited the wilful outcast. As to methods, let them, in the first place, not merely aim to convert orthodox worshippers, but see that their own people were duly instructed in the truth. Secondly, let them remember that to urge free inquiry and to promote truth without promoting religion and piety was to accomplish only part of their work, and that the lesser part. Rather than loosen the bonds of the religious life by winning men from the worship of God in other Churches to become indifferent to worship in any, he would wish them to remain under the religious influences which could restrain them, and which, in numberless instances, were effectual to promote a pious and truly Christian life. If they converted men intellectually, let them see that they strengthened rather than loosened the ties that bound them to God. There was one field of especial promise if they cultivated it rightly: let them see that the children were instructed. They had of late seen the Nonconformist churches ready to adopt methods of the older Churches which at one time they stoutly repudiated. They had adopted the agency of religious guilds. Speaking as one who had had some practical experience of guild work, he was bound to say that the movement appeared to him a most helpful one. It was too early yet to calculate its influence, but the next generation ought to see a marked improvement in the congregational life of the churches which adopted it. And yet he would not be understood to advocate a religious guild being established right away in connection with every congregation as if that would be a panacea for every ill. Local needs, local circumstances, even local prejudices, must be considered. Only, with guilds or without, let them strive to make the young people devout and practically religious—(applause).

Upon the motion of the Rev. J. G. SLATER (Holbeck), seconded by the Rev. J. C. STREET (Belfast), a vote of thanks was accorded to the President for his address.

The Committee's Report showed that inquiries had been made respecting the starting of new missions at Urmston and at Stafford, though no practical steps were contemplated at either place at present. Ashton-under-Lyne and Chorlton-cum-Hardy were also mentioned subsequently as probable centres of new work.

Upon the motion of the Rev. C. T. POYNTING, seconded by the Rev. H. M'KEAN, the Conference passed a cordial vote of sympathy with the Rev. W. Mitchell, now residing at Sale, who is still unable, through illness, to pursue his ministerial work.

In the course of the Conference the Rev. J. C. STREET moved:—"That, inasmuch as the Missionary Conference took a warm and active part in the establishment and circulation of the *Unitarian Herald*, it cannot but express regret that, without any notice to its early and warm friends it should have ceased to exist as a separate organ." An amendment was moved to omit the words "without any notice to its early and warm friends." This was carried by a small majority. The resolution as amended was then agreed to.

As reported last week, an afternoon Session was also held.

UNITARIAN HOME MISSIONARY BOARD.

STUDENTS' SOIREE.

THE students' annual soirée was held in the Memorial Hall, Manchester, on Friday evening, July 5. An unusually large number of invitations had been issued, in view of the presentation of an address and album to Principal Odgers, M.A., and addresses to his colleagues, the Rev. James Black, M.A., and the Rev. Charles T. Poynting, B.A.

After tea the chair was taken by Mr. GEORGE PEGLER, the new Senior Student, who in his opening speech spoke words of farewell to Messrs. R. Lyttle, F. Shaw, and Herbert Pole, and welcomed the new students.

Mr. FRANK SHAW briefly replied to the farewell, and Mr. J. A. PEARSON, of Halifax, thanked the students for the welcome extended to himself and the four others who had been admitted into the College.

Later on in the evening the Chairman called upon Mr. Richard Lyttle to present the addresses to the Tutors on behalf of the present students.

Mr. LYTTLE stated that the present students had formed themselves into a committee when the resignations had been publicly announced, and had taken the initiative in getting up the presentation. Few of the past men were on the spot, but these had at once given their aid. The committee had appealed only to those men who had studied under the present professoriate, and the album now presented to Principal Odgers contained photographs of the men who had sat under him. He told the meeting of the enthusiasm with which the project had

been taken up by all concerned, and how letters from every direction had brought expressions of heartfelt sorrow at the loss the College was about to sustain. The presentation to-night was a testimony imperfect and inadequate, but still a testimony of their deep desire to record their feelings of loyalty, reverence, and affection towards their Principal and Tutors. The present occasion was not one on which to utter trite commonplaces of regret; but he was not going too far in saying that he and all others who had come under the influence of the gentlemen to whom they were saying good-bye had conceived for them an affection deep and lasting, which words could but feebly express—(applause).

The addresses, which had been beautifully illuminated on vellum and bound in morocco by Messrs. Marcus Ward and Co., were then read by Mr. LYTTLE.

The Rev. W. G. TARRANT, B.A., representing the past students concerned in the presentation, said he had but little to add to the eloquent words of Mr. Lyttle and of the addresses. It seemed to him that the best testimony to what the influence of the professors had been would be to show in future days, as past men were showing now, the effects of that influence in better walks of life and work. Virtue had gone out of the tutors, and entered into their pupils. The Board was distinctly advancing, had been advancing since his own student days, and the advance and upward tendency were due to the men who had watched over and fostered the growth of their students' minds—(applause). Attached to liberty themselves, they had made their students love the spirit of liberty.

Principal ODGERS, who on rising was received with enthusiastic cheers, said he could scarcely give utterance to the things that were in his mind to say. The words that had been spoken to him that night would be to him a treasured memory; the address which contained the record of their gratitude a dear possession in his own lifetime, to be handed on as a valued bequest to his children at his death. Those words, if, indeed, true and deserved, were among the things that ought to make him a proud and a happy man. He believed every word of what Mr. Lyttle had said of the appreciation on the part of past and present students of what he had tried to do. It had been his pleasure and exceeding great reward to know that those who had left him had still thought of him, and communicated with him on points of difficulty in their studies on matters of congregational interest, and that there had been always a bond which united them in friendship with himself and with each other. Certain he was of this, that he would always continue to take the deepest interest in the annual crop of students, as though they were still his own, and that he would always be found among the warmest supporters of the College. His work had always been pleasure to himself, and he felt as though the reward were already his.

The Revs. JAMES BLACK and C. T. POYNTING also acknowledged the presentation.

The musical arrangements of the evening, under the able leadership of Mr. Thomas Rawson, gave the greatest satisfaction. A vote of thanks to the Chairman and those who had contributed to the evening's entertainment, proposed by the Rev. JAMES RUDDLE, seconded by the Rev. CHARLES ROPER, B.A., was passed, and replied to by Mr. RAWSON and Mr. PEGLER.

HIBBERT TRUST.

NINETEENTH REPORT OF THE TRUSTEES.

AT the date of the trustees' last report in June, 1887, Mr. Drummond, Mr. Jacks, and Mr. Fripp held ordinary divinity scholarships.

In the following December the terms of three years for which the two former gentlemen were elected scholars expired, Mr. Drummond having, in the previous October, been appointed minister to the North End Mission, Liverpool, in place of Mr. H. W. Hawkes. Mr. Jacks in the previous August accepted the post of assistant minister to the Rev. Stopford A. Brooke, and has since become minister of Renshaw-street Chapel, Liverpool, in succession to the late Rev. Charles Beard.

Mr. Fripp, to the trustees' regret, also ceased to be a scholar at the end of the year 1887, having in the previous October accepted a year's curacy, under Dr. Sadler, at Hampstead, upon the expiration of which term he was appointed minister of the chapel at Mansfield.

At their meeting in December, 1887, the trustees elected Mr. E. L. H. Thomas, of Manchester New College, to a scholarship, which he still holds, and has, since last November, been pursuing his theological studies in Paris.

It was with much regret that the trustees heard, at their meeting in December, 1887, of the sudden death of Mr. H. W. Wallis, their latest travelling scholar.

As announced in the last report, the course of Hibbert Lectures for

the year 1888 on "The Greek Influence upon Christianity" was delivered by Dr. Hatch, of Oxford, but, owing to his subsequent ill health, the publication of the volume has, to the trustees' regret, been greatly delayed.

The course of lectures for the present year on "The Philosophical Bases of Belief," by the Rev. Professor C. B. Upton, have not been delivered orally, but will, the trustees hope, be published in the course of the autumn.

Arrangements have been made for delivery of the following further courses of lectures, viz.:—In 1891 a course by Professor Count G. d'Alviella, of Brussels, on "The Historical Unfolding of the Religious Conception of God"; in 1892 a course by Mr. C. G. Montefiore on "The Hebrew Religion"; in 1893 a course by Dr. Drummond on "Christianity in its Simplest and Most Intelligible Form."

The trustees have lately, in extension of their practice of making presentations of their lectures and other publications to former scholars, and in response to numerous applications which they invited, distributed a large number of copies of these works to chapel and other public libraries, and to ministers of religion for their own use.

At their meeting last December the trustees also voted a grant of £25 to the Rev. R. A. Armstrong, a former scholar and fellow, for the purchase of philosophical works.

The vacancy caused by the retirement from the trust of Mr. James Heywood, in June, 1887, was filled up by the election in the following December of Mr. Lindsey Middleton Aspland, LL.D., Q.C.

The trustees have announced their intention of awarding one ordinary divinity scholarship at their meeting next December if a candidate of sufficient merit present himself.

June 25.

PERCY LAWFORD, Secretary.

SHORT REPORTS.

ATHERSTONE.—The Rev. A. Gordon preached in the Old Meeting House last Sunday afternoon, when about sixty were present.

BILLINGSHURST.—The Rev. R. B. Blackburn is continuing his special sermons to large congregations, and a local paper gives wide circulation to his utterances. Speaking of the office of the preacher he said (on Sunday week):—"The minister that ignored the contents of the daily paper ignored it at his peril. Even from the comic papers he might obtain something helpful to him in his sacred work. If it were needful for Timothy to give attendance to reading it is a thousand-fold more needful now. A preacher need be no original genius, and yet might be effective if he took his illustrations from the callings and customs of the men and women before him. If modern preachers wish to be effective they must draw their parables from the lives of the people, and to that end they must know what went on around them. When Paul preached at Athens he quoted the Greek poets; a clergyman of to-day should find out the book, or even the newspapers his hearers read, and discover quotations from them to drive his inferences home."

BUXTON.—The children connected with this school had their annual treat at Monsal Dale on the 4th inst. The only drawback to the day's enjoyment was an unfortunate accident which occurred to the Rev. Cowley Smith, who in descending one of the cliffs fell and injured himself. For some little time the consequences seemed rather serious, his face being cut and bruised, besides other injuries. Happily, however, Mr. Smith was able to occupy his pulpit on Sunday, and beyond a shock to his system and bruises has recovered from the accident.

CROYDON.—On Sunday morning last, at the close of a sermon upon "Looking unto Jesus," the Rev. C. J. Street, M.A., made reference to the lamented sudden death of the vicar of Croydon. He said: "I deeply regret that absence from home prevented me from marking in early course my sense of respect for the memory and grief for the loss of the worthy vicar of Croydon, either by attendance at the funeral service or at the School Board meeting called to pass a resolution of sympathy with his family, or at the meeting of our congregation very properly held for the same purpose. I rejoice to bear willing testimony to the truly Christian spirit of this good servant of the Divine Master. Out of all sympathy, so far as I could judge, with the theological position on which I stand, he extended to me at all times a brotherly respect and forbearance, which are but seldom held out to the heretic. As one who opposed his election as chairman of the School Board, I wish to say publicly that though I still hold by the principle upon which I took that course, a fairer, more impartial, or more courteous chairman than he proved to be could not have been found anywhere. He was a cleric without savour of official clericalism, and deeply attached as he was to the particular Church of his own faith, he was a Christian above all else. Would that all the churches had more of such men in the van; the dream of the heavenly kingdom on earth would be nearer realisation than it is to-day. It is such men that

take away the reproach, too often justly levelled against the Christian ministry."

FLOWERY FIELD.—Mrs. Kertain Smith's Monday evening class has presented her with a walnut workbox and other useful articles on her leaving with her husband to undertake duty at Belper.

GELLIONEN: APPOINTMENT.—Mr. J. Fisher Jones, of Carmarthen College and Cardiff University College, has been appointed to the ministry at Gellionen.

GLOSSOP: FITZALAN-STREET CHAPEL.—On Sunday last the annual floral services in connection with the above chapel were held. There was a large supply of flowers and plants. Both afternoon and evening services were largely attended. The sermons were preached by the minister, the Rev. R. H. Lambley, B.A., who took for his subjects "Consider the Lily" and "Colour in Plants." The anthems, "Ye shall dwell in the Land," by Sir John Stainer, and "The Wilderness," by Sir John Goss, were sung by the choir. Mr. E. Thornley, A.C.O., presided at the organ in the evening. The collections made in behalf of the Building Fund realised the sum of £11 15s.

LANCASHIRE: AINSWORTH.—The annual school sermons were preached here on Sunday last by the Rev. J. T. Whitehead, of Hackney. There were overflowing congregations at both services, and the collections amounted to £53 15s.

LONDON: ISLINGTON.—The Rev. T. W. Freckelton has been presented with a marble clock and other articles as a mark of affection, gratitude, and esteem.

MOSSLEY.—Floral services were conducted on Sunday last, morning and evening, by the Rev. John Moore, of Swinton. There were good congregations, and the amount collected was over £10.

POOLE.—The Sunday School Anniversary and Flower Services were held on the 30th ult., when special sermons were preached by the Rev. G. H. Vance, B.D. The congregations were better than on similar occasions for the last three or four years, and the collections showed a slight improvement over last year's. The children sang the special hymns with great heartiness.

TAMWORTH.—On Sunday last our Sunday-school anniversary sermons were, as last year, preached by the Rev. A. Gordon, M.A., to large congregations, the chapel in the evening being crowded. The children made the day theirs, and by their hearty singing contributed much to the success of the services.

TODMORDEN.—The school anniversary sermons were preached on Sunday last by the Rev. W. G. Tarrant, B.A., of Wandsworth, London, S.W. The church was filled at each service, and the music and sermons were most elevating and inspiring. The morning discourse was based on Mark iv. 24-5, and the evening discourse on Matthew vii. 11. Mr. Bincham, the new choir-master, had the direction of the musical part of the service, which was rendered in a way doing him and all concerned very high credit. The anthems for the day were "Praise the Lord" (Elvey), and "The glory of the Lord" (Goss). The collections realised £36 4s. 8d.

WAREHAM.—On Sunday, 23rd ult., the sixth anniversary of the reopening of South-street Chapel was celebrated, special flower services being held afternoon and evening. The building had been prettily decorated for the occasion, and at night there was a good congregation. The Rev. C. A. Hoddinott was the preacher, and his discourses were much appreciated by the friends present.

AMERICAN SAYINGS AND DOINGS

OUR American brethren have been holding their anniversary gatherings. The first in order of date was the thirty fifth annual meeting of the Western Unitarian Conference, and in the same week the Western Unitarian Sunday School Society and the Women's Western Conference held their sessions. *Place aux dames.* The Women's Conference commenced in a humble way some eleven years ago, but it grew, and three years later it framed a constitution, elected officers, and took its present name, having for its object "to labour for the advancement of Freedom, Fellowship, and Character in Religion." *Unity* reports that the "meeting just closed was most promising, full of unity and enthusiasm, hopeful in its outlook promising for future work." Steps were taken toward forming a National League of Unitarian Women.

Of the Conference itself, that is, the older and larger one, the *Christian Register* says that "the spirit was harmonious, devout, earnest, and hopeful." A year ago a proposition was made to raise an endowment fund of fifty thousand dollars. This has now taken a more definite shape, and more than one-fifth of this sum was promised at the meeting. The report of the Secretary showed a record of good work done. One of the most noteworthy resolutions demanded the full privileges of the Divinity School at Harvard University, "to such women as would be eligible, were they men."

It has been proposed to establish a "Chicago Institute for Instruction in Morals and Religion," and a "School for Philosophy and Applied Ethics." Both these were commended in resolutions passed by the Conference.

ONE of the most interesting sessions of the Conference dealt with the problem suggested by the pathetic story of Hetty Sorrel in "Adam Bede." It is impossible, in the space of a short note, to do justice to, or even give an idea of, the discussion that took place on this theme. A writer in *Unity* says that "To many this will be remembered as the most successful thought-hour of the Conference."

"THIRTY years of Darwin" led to a series of essays and discussions on the subject of Evolution as bearing on Religion. The closing session was a "Robert Elsmere" evening. At this the Rev. Mr. Frank, minister of the Jamestown Independent Church, recognised in the book, not the apotheosis of doubt, but a revelation of the large affirmations which the inquiring spirit of to-day arrives at."

ONE of the most prominent men connected with the Conference—the Rev. W. C. Gannett—has received a call to Rochester, N.Y.

THE Boston Anniversaries were celebrated about three weeks later than those at Chicago. Our Boston correspondent gave particulars in our last issue.

At the anniversary meeting of the Sunday School Society at Boston "The teaching of Morality" came up for discussion. One of the speakers was Miss Lucia T. Ames, the author of "Great Thoughts for Little Thinkers," whose address was characterised by the Rev. Brooke Herford as "marvellously able." Miss Ames maintained that while in the public school practical moral training can be and is given, in the Sunday-school morality is presented in a theoretical way, and it can be presented better there than in the public schools. Taking them as instances, Miss Ames asserted that reverence, gratitude and generosity can be better instilled in the Sunday-school, for they are most closely allied to religion, where we call upon the emotions, the sentiments, the affections. After referring to some methods which might be adopted she closed her address as follows:—

"But the strongest lesson, and the one which will not be forgotten, is not the lesson from the Bible, nor from the question-book, nor from the lips of the teacher. It is the lesson from the teacher's life, the unconscious living, which will impress the child. We may never forget the words of Emerson,—

"Nor knowest thou what argument
Thy life to thy neighbour's creed hath lent."

ONE of the Boston anniversaries was that of the "Massachusetts Moral Educational Association." Mrs. Kate Gannett Wells is the president, and at the meeting Mrs. Julia Ward Howe gave an address on "The Ideals of Life." Another of the speakers was the Rev. S. J. Barrows, the editor of the *Christian Register*, who spoke on "Prison Reform."

THE seventieth birthday of Mrs. Julia Ward Howe was celebrated on May 27. A reception was held at her house, and what a reporter terms "the worth and fashion of Boston" made a point of being present. Handsome presents and "a flood of flowers" were sent, and letters and telegrams from such men as Holmes, Lowell, Curtis, Marion Crawford and others kept coming through the day. One poet finished off his letter with these lines:—

"How few have rounded out so full a life,
Priestess of righteous war and holy peace;
Poet and sage, friend, sister, mother, wife,
Long be it ere that noble heart shall cease."

ACCORDING to the *Sunday Herald*, Boston, Mrs. Julia Ward Howe was born in New York, in the midst of surroundings of wealth and fashion. She evinced a marked talent for music while very young, so that at one time her friends predicted for her a brilliant career in that line. It was at the time of her brother's return from a term of enthusiastic study in Germany that her already strong and growing love of literature received a new impetus. Soon after, on a visit to Boston, she came in contact with the transcendental circle, forming a friendship with Parker, Emerson, and Freeman Clarke. Then came her marriage with Dr. Samuel S. Howe, and through him Mrs. Howe was led to take a more active interest in many of the social problems of the hour. In 1853 Mrs. Howe issued her first volume of poems, "Passion Flowers." Four years later a second volume was published, called "Words for the Hour." Then came a play, *The World's Own*, produced at Wallack's, and at a much later period the life of Margaret Fuller and another volume of verse, "Later Lyrics." Dr. and Mrs.

Howe accompanied Theodore Parker on one of his health-seeking journeys to Cuba. At about this time Mrs. Howe became thoroughly identified with the anti-slavery cause, editing, with her husband, the *Boston Commonwealth*. "The Battle Hymn of the Republic" was written in 1861. After the war Mrs. Howe joined in the work for the political emancipation of women, with which her name has been closely identified ever since, and now at seventy years she is still in the field working more eagerly for humanity than ever before.

"THE Liberal Christian Ministry" is the title of a little book by the Rev. J. Sunderland, editor of the *Unitarian*. One half of the book is devoted to a discussion of the ministry as a calling for young women, and he comes to the conclusion that the argument from custom is getting a little weak, owing to the fact that among the Quakers, the Universalists, Methodists, Baptists, and Unitarians there are already ordained women, many of whom are doing ministerial service.

A LICENSE has been granted to Miss Ellen Rinkle, a regularly ordained minister of the Unitarian Brethren Church at Wooster, Ohio, enabling her to perform marriages. This is by no means the first woman in the States who has performed such a ceremony.

THE *Christian Union* declares that "to found a church on dogmatic definitions of theology is almost as alien to the spirit of the New Testament as to found it on allegiance to the Bishop of Rome."

A SORT of religious war is raging among the coloured people of South Carolina. Some Baptist preachers were recently invited to preach in the Methodist churches of Greenville, the result being that several of the Methodist brethren were converted to the Baptist faith. This roused the ire of the Methodist preachers, who denounced their Baptist brethren to such an extent that the Methodists issued a manifesto in which they spoke of the Baptists as "falsifiers and liars." This has not smoothed matters, which are becoming serious.

NOTES AND COMMENTS.

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THE deputies of Protestant Dissenters met on Wednesday at the Memorial Hall, Farringdon-street. This association includes members of the three chief dissenting bodies, viz., the Baptists, Independents, and Presbyterians, among the latter being found the Unitarian representative. Its object is the protection of the civil rights of Protestant Dissenters, and the subjects at present claiming most attention are education and Disestablishment. Mr. Woodall, M.P. for Hanley, was elected chairman, in the place of the late Henry Richard.

CORNWALL is the most Methodist county in England, and its claims upon Methodists have been acknowledged this week by the holding of the United Methodist Free Church Assembly at Redruth. Between two hundred and three hundred representatives were present, including colonial visitors. The Rev. Ralph Abercrombie, Editor of *The Commercial Magazine*, was elected president. Proposals of amalgamation with the "New Connexion" are under consideration.

THE Rev. R. Glover, of Bristol, speaking at the Great Sunday School Convention last week, said the creed of the adult is "I believe in God the Father Almighty, Maker of heaven and earth," but the creed of childhood will ever be "I believe in God the Father Almighty, Maker of my father and my mother and my Sunday-school teacher."

DR. MACFADYEN, of Manchester, gave the Convention the benefit of some criticisms obtained by him from former Sunday scholars. One spoke of the average Sunday-school teacher as below mediocrity; another would have nothing to do with a teacher who ignored him in the week; whilst a third stated his ideal of a Sunday-school teacher—he must be "a man of God and yet a man of the world, and one able to give old truth that was not stale and new truth that did not savour of heresy."

THE *Methodist Recorder*, says Mr. Andrew Young, the octogenarian composer of "There is a Happy Land," recently addressed a Wesleyan children's service in Edinburgh. The hymn, which was written in 1838 to the familiar Indian air to which it is generally sung, is said to have been translated into nineteen different languages. Professor David Masson relates of Thackeray that, walking one day in a "slum" district in London, he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Draw-

ing nearer he heard the words, "There is a happy land, far, far away!" As he looked at the ragged choristers and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought both forgetfulness and hope, the tender-hearted cynic burst into tears. It is a pity the happy land is so far away.

THIS is the way in which De Witt Talmage describes the relations of the members of a certain ancient household:—

"Hagar was an assistant in that household, but she wanted to rule there. She ridiculed and jeered until her son, Ishmael, got the same tricks. She dashed out her own happiness, and threw Sarah into a great fret; and if she had stayed much longer in that household she would have upset calm Abraham's equilibrium."

THE Rev. Jos. Halsey, of Anerly Congregational Church, recently conducted a week-evening service at the Croydon Free Christian Church. He said he did not think he was out of place in thus recognising that Unitarians were a part of the great Christian Church. In the Congregational body they did not scruple to use the hymns of Sir John Bowring (author of "In the Cross of Christ I glory") or Mrs. Sarah Adams (writer of "Nearer, my God, to Thee"), and their ministers did not scruple to read and—but this must be said in a whisper—reproduce the sermons of Channing and Martineau. Why, then, should they scruple to enter a Unitarian place of worship, and thus recognise their filial relationship?

A WRITER in the *British Weekly* offers "covert naturalism" with "Christianity"—i.e., with the Christianity of Protestantism—in regard to the condition of spirits departed from this life. The following sentences need no comment; we may raise the eyebrows and pass on. Italics are ours:—

"The Protestant doctrine is sufficiently expressed in the well-known words: 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory' This is so startling that we have often wondered that there has been no revolt from it in days when a covert naturalism is changing the face of Christian theology. For it is in blank contradiction to natural law. It makes death sanctify wholly. *It is affirmed of the repentant murderer who lives but a few hours in a state of grace, as much as of the ripest saint.*"

THE following naïve "Query" was recently sent to the *Literary World*:—

"ST. JOHN.—May I venture to inquire whether a text I preached from last Sunday is (as I am told) an interpolation, and was placed in the First Epistle of St. John, chap. v. verse 7, by the monks in support of the Holy Trinity doctrine? It is not in italics, and of course I know no reasons for its being, as stated, an interpolation. May I ask are there any?—W. H., Church End House, Old Leake, Boston."

It appears that the Sunday referred to was "Trinity Sunday." We wonder how many other preachers took the famous interpolation for a text on that day! One we know of, but he was a Unitarian, and the use he made of the text may be imagined by the zealous Trinitarian who has just discovered what sort of Scripture he has been citing in support of his "Holy Trinity doctrine."

"PRIEST" informs the preacher of Old Leake that the notorious verse "is regarded by the best authorities as not forming part of the original text. The verse in question is omitted from the Greek text of Doctors Westcott and Hort. In their appendix to the above volume the text in question is elaborately criticised, and is among the list of rejected readings tabulated at the end of their Greek text. It will be further seen that the Society for the Promotion of Christian Knowledge Commentary on the Acts, Epistles, and Revelation passes the passage over in silence. A footnote reads as follows:—'No comment is made on this verse, as the best authorities do not consider it to be part of the original text.' The Postal Mission might advertise in the Boston papers with advantage, for if the preachers knew so little-what of the hearers!

CORRESPONDENCE.

—O—

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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MANCHESTER "NEW" COLLEGE.

SIR,—In the "Historical Memorandum" of Manchester New College, contained in the *Inquirer* of yesterday, it is stated that "in 1840 it was re-established in Manchester as Manchester New College." As this statement is somewhat misleading, I may perhaps be permitted

to point out that the College bore that name long before its second removal to Manchester. Writing in reference to the College, the Rev. J. Kenrick says:—"In 1803 a crisis had once more occurred in the affairs of Manchester New College." And in a letter to Mr. Wellbeloved, written in 1798 by Dr. Percival, then the chairman, occur these words, "The Special Committee of the New College." As these extracts clearly indicate that the College bore its present name some ninety years ago, it seems desirable, for the sake of strict accuracy, to direct attention to them.

D.
July 7.

ANOTHER ROMAN CATHOLIC SECESSION.

SIR,—It is evident that a movement of thought combined with courage and self-sacrifice is arising amongst the English Roman Catholic clergy. The most telling indictment of Papal infallibility is to be found in the work on "Pontifical Decrees," by the Rev. W. W. Roberts, Cardinal Manning's nephew; whilst the Roman Church recently lost its ablest Biblical scholar in the Rev. W. C. Addis, one of its most excellent and zealous priests in the Rev. Harry Whitehead, and to-day (July 9) another priest, beloved for his goodness, and widely esteemed and appreciated for his abilities and culture, the Rev. Arnold Jerome Matthews, the Roman Catholic rector of Bath, addresses to his congregation his touching letter of sorrowful resignation, which I now forward to you. His secession will be specially deplored by his bishop, the Hon. and Right Rev. Dr. Clifford, who had entrusted to him the most important preferment in his diocese. Mr. Whitehead has dropped the clerical prefix, and as a layman devotes his talents to literature and to music. Mr. Matthews (like Mr. Addis) finds in Unitarianism the expression of his religious convictions; and it is pleasant to think that his high abilities as a preacher will in future be exercised, not to advance the Papal Church, for which he has rendered conspicuous service, and made considerable pecuniary sacrifices, but be enlisted on the side of Liberal Christianity.

R. RODOLPH SUFFIELD.

THE AUSTRALIAN CHURCH.

SIR,—From an expression in your comment on the Australian Church I gather that you rank Dr. Strong amongst the "Liberal Orthodox" who "palter in a double sense." I should like to say that judging by two lectures I heard him give, which I had no reason to believe to be exceptional, nothing could be further from the mark. The second lecture, on "The Old Theology and the New," was fully abreast of anything taught at Manchester New College, and was as free from ambiguity as one can conceive. At the same time it was eminently constructive in the very highest sense, leaving no taint of mere controversy, but lifting the vast congregation into a devout and reverent atmosphere. Like Ithuriel, he touched the evil thing with a spear of Truth, and it stood revealed in its deformity.

My strong and growing belief is that Dr. Strong is doing the Unitarian work of Australia. The contrast between the whole tone and standard of services at our own chapel in Melbourne when I was there and the Australian Church was, to me, saddening.

H. W. H.

THE WILDERNESS BLOSSOMING.

SIR,—It is not often that one hears, in a Baptist Church, and by an eminent Wesleyan minister, a Unitarian sermon; not a Unitarian sermon of the dogmatic kind, but one in perfect harmony with the higher and larger thought represented by Dr. J. Freeman Clarke and Dr. J. Martineau. This was the privilege of the large congregation which assembled in Westbourne Park Baptist Chapel on Sunday morning last week to hear the renowned Scientist and Divine Dr. Dallinger. Judging from an orthodox standpoint, the Doctor would be considered more of a man of science than a safe guide in religious thought. From a rational standpoint I regard him as a leader in both, and should not be surprised at any time to hear suspicions of heterodoxy raised against him.

Two of the verses chosen for texts were:—"Henceforth I call you not servants, but friends;" "By manifestation of the truth commending itself to every man's conscience in the sight of God." It is impossible to condense a discourse which was full of terse sentences, each capable of being expanded into a common-place sermon. The preacher, in thought and utterance, rose to the height of the occasion, and emphasised the importance of living the Life of which Christianity was a manifestation. The aim of all disciples of Christ should be to follow the Master in the spirit of his life. That life was a natural life, subject to the limitations of our common humanity. From the cradle to the tomb there was the perpetual expression of human need and aspiration, of struggle with and conquest over evil, such as may be the experience of all. Those around him he invited to share in the conflict, promising as the result of victory the same

reward he anticipated—that of an approving conscience and a fuller revelation of the divine glory in the great hereafter. Taking the position of the ethical culturist, Dr. Dallinger asserted that the demands of the moral law rested not on the hope of heaven and the fear of hell, but on the eternal moral order of the universe with which it was the desire of the true soul to bring himself into harmony. Every man carried heaven or hell in his own breast, as he fulfilled or failed to fulfil the law of life manifested in Christ Jesus. Every point in the discourse was enforced with a wealth of illustrations from nature such as only a profound student of science could command, and contained not a single expression which could ruffle the susceptibilities of the most rational thinker in the audience. C.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

POEMS OF PROGRESS AND POEMS FROM THE INNER LIFE.*

THESE two practically unknown volumes—unknown, that is to say, in the conventional sense—appear to have found their way to what must be a family of kindred spirits with a little world of its own, for the one bears on its title-page “sixteenth edition” and the other “eighth thousand.” And no wonder, for the majority of the pieces, though exceedingly easy to comprehend, are winsomely original, with a rich vein of humanity in them. The writer of them says, with Paul, that when these things came to her she was in an abnormal condition, “whether in the body or out of the body I cannot tell:” but that may go for little. Some, she says, were spoken in public, without premeditation, and “under control,” and she asks us to believe that they are by various invisible authors, some nameable, and others unknown. The assertion is somewhat borne out by the exceedingly unequal merit of the various poems, or, one might say, of the various verses. We find here, for instance, the beautiful and thoughtful little poem which has been greatly quoted, but never, so far as we know, acknowledged:—

“God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till, from Creation’s radiant towers,
Its glory flames in stars and suns.
God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through all Thy creatures back to Thee.
Thus round and round the circle runs—
A mighty sea without a shore—
While men and angels, stars and suns,
Unite to praise Thee evermore!”

But these two verses, in one of the volumes before us, appear as first and last verses of a poem of fifteen verses, with nothing particularly noticeable about the other thirteen. If these two verses came from Paradise—and we can believe it—the remainder are uncommonly like Boston.

Here, too, we find another much-quoted and little acknowledged poem, “The Chemistry of Character;” one of the most original and penetrating little poems of this generation, but intensely simple. “Margery Miller” is, however, its equal, with an added touch of tender meaning and grace. “Face the Sunshine” is immensely strong, with a splendid lesson in it. “Song of the Spirit Children,” beginning “Let us sing the praise of Love,” has been turned into a very beautiful hymn by at least one modern hymn-book maker. The “Poems of Progress,” in which we notice the author’s portrait, is the latest and by far the more important book of the two, for many reasons. People will differ about the mundane or supermundane origin of it, but no one could possibly doubt its beauty, its intellectual value, or its intense spiritual power.

THE ALL-FATHER.†

THESE sermons were preached in a village church, on the coast of South Devon, as we gather from some local allusions, and they are characterised, as such sermons should be, by extreme simplicity of style, and a breadth as well as depth of thought which makes them

attractive to cultured readers. They are prefixed by some introductory remarks from the pen of the accomplished novelist “Edna Lyall,” who belonged originally to the same part of the country, and speaks of the village preacher as for nine years her “most loving friend and teacher,” unweariedly toiling in that lonely west-country parish in spite of physical sufferings which would have daunted most men. Even the humblest village congregation will appreciate depth of thought if combined with simplicity of style; and, like Julius Hare and Charles Kingsley—whose village sermons are the very best of their kind—Mr. Newnham did not give his people mere platitudes, but made them think. The testimony of “Edna Lyall” on the vexed question of preaching represents the more or less avowed convictions of most thoughtful hearers, and is worth giving in full:—

“No conventional, superficial view of the subject contented him. He insisted on going to the root of the matter, on making his hearers ask themselves what they meant by the words which they were in the habit of saying so glibly and mechanically. And surely this is what is particularly needed now. No surface-teaching can strengthen and prepare the mind for nineteenth century life. It is impossible to take up a book, a magazine, or a newspaper without having the great difficulties of the day forced upon us.

“The humming of the dreary pulpit drone can never help us to face aright the questions and problems of our time. We need living words, not dead formalities, fresh thoughts, not empty phrases; the straightforward facing of doubts and perplexities, not the weak and lazy shelving of the subject.”

The majority of the twenty-two sermons in this volume are on the various clauses of the Lord’s Prayer. They are a fine protest against the “Oriental Potentate” theory of God, and the selfishness and exclusiveness of much of the modern theology which styles itself “Evangelical.” Take, for example, the following passage on “Our Father,” which well illustrates the whole tone of these village sermons.

“I feel with a depth and intensity which I am utterly unable to put into the cold dead words, that within these two words is contained the only key which is capable of solving the deep and mysterious riddle of human life. I believe that every doubt, every puzzle, every perplexity, every question which can arise, either as to the present or to the future, either as to the life of the individual soul, or to the life and life-history of the great world, is capable of being fairly answered and set to rest by the right comprehension of these two words, and by no other means whatever.”

We do not find a vestige of the old dogmatic orthodoxy in these sermons, and yet they are all the more full of religious thought and life.

SHORT NOTICE.

The Pulpit Commentary.—Another volume of the cumbersome work edited by the Revs. Dr. Spence and J. S. Exell, and there are still more to come before the work is completed. The present volume comprises commentaries, with introductions to each book, on the first and second Epistles of Peter, the three Epistles of John, and the Epistle of Jude, with Expositions and Homiletics by various authors, chiefly, if not entirely, of the Evangelical school. The commentaries make at least an attempt to face the question of the genuineness and authenticity of some of these Epistles, especially 2 Peter and Jude; but the writers always give their decision for the traditional side, and invariably against the weight of evidence. As an illustration of the tone of the Introductions, it may be mentioned that one of the writers actually considers it as an argument for the genuineness of 2 Peter that the early Fathers believed it to be genuine, and that they knew better than modern critics because they were guided by the Holy Ghost! The crucial difficulty of the Trinitarian text in 1 John v. 7, 8 is passed over almost *sub silentio*, with the declaration that the commentary follows the Revised Version, in which it is conspicuous by its absence. In commenting upon the anti-Christ of the Epistles the Evangelical writer affirms that Romanism, Socinianism, Positivism, and Agnosticism are the modern Anti-Christ, the last the most dangerous of all. Such writers seem incapable of understanding that giving heresies bad names only excites the derision and contempt of our modern heretics, and intensifies the reaction against the Christianity which wears such a guise. Throughout, difference of opinion on theological matters is stigmatised as an error which is anti-Christ and immoral. The Homiletics in this volume, as in the predecessors, are sometimes almost ludicrous from their simplicity of thought and latent assumption of infallibility. The work, pretentious as it is, can be of little or no use to the Biblical scholar who has access to commentaries of a far higher class. It furnishes ample materials for sermons to the ordinary pulpites; but even they would be better employed in studying the admirable series in the Cambridge Bible series, edited by Dean Plumptre. (Kegan Paul and Co. 1889. Price 15s.)

* “Poems of Progress” and “Poems from the Inner Life.” By Lizzie Doten. Boston (U.S.): Colby and Rich.

† “The All-Father.” By the Rev. T. H. Newnham. (Longmans, 1889. Price 4s. 6d.)

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.

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THE TRAINING COLLEGES SCANDAL.

By fifteen members of the London School Board it is considered "an injustice and a scandal that the vast majority of elementary teachers should be compelled to attend training colleges where dogmatic tests are enforced." A considerable majority of members decline to sit in judgment on the colleges, or, if they do so, take care only to observe the great benefits derived by teachers from the training colleges, and to ignore or actually deny the injustice done by their rules to private consciences. The Rev. W. COPELAND BOWIE, whose motion condemnatory of the present system came on for discussion at the Board last week, might reasonably complain of the half-heartedness of more than one whose support might have been expected by him. The Hon. LYULPH STANLEY, for example, appears to have a politician's dread of stirring up vexed questions. He, like others, deprecated the strength of the language in which the resolution was drafted, though his objection arose apparently not from any defective sense of the evils caused by the present system, but because it would not do at the present crisis on the Education question to "rub each other the wrong way up." The Rev. STEWART HEADLAM, wishing to add a modifying proviso to the evasive amendment to Mr. BOWIE's thoroughgoing resolution, opened up a new branch of the subject by suggesting that the Board might establish their own training colleges, and on Thursday this proposal received sixteen votes as against seventeen. Nevertheless, the further discussion of the original subject is necessary, in order to lead the public mind towards an intelligent decision when the time is ripe for action; and they are wondrously oblivious of the history of every reform worth speaking of who imagine that vigorous expressions are only to be used when victory is at hand. A slumbersome public must sometimes be startled from its propriety by unmistakable language, and in so far as Mr. BOWIE's motion rouses from lethargy those who only want to rest and be thankful, he has been quite as successful as if he had secured a majority.

It is more than possible that some of our readers will be helped to an intelligent judgment on the subject by an explicit re-statement of the facts as laid before the Board, and accepted, or at least unchallenged, by its vigilant members. If the facts are apprehended with clearness, there can be little doubt that every candid mind, free from overmastering ecclesiastical bias, will agree that the system now in vogue is manifestly unjust, and fraught with serious danger to the community. Whatever impairs the educational machinery (which, as a self-educated Northern Churchwarden said to us the other day, is as truly wonderful as the steam machinery by which we are surrounded), to that extent injures the very life of the nation. By the expenditure of infinite pains, and no small amount of money, we have succeeded in constructing a complex scheme by which the vast majority of children born in this country are instructed in the rudiments of knowledge. The scheme is at present imperfect. Like all modern developments from an ancient stock, it is a bundle of compromises. The keen eye can easily discover a score of defects in it. To reform them is the duty of every lover of his fellow-citizens. To observe them is the first step to reform.

With respect to the material and instruments of teaching, it is incomparably more important that the teaching staff shall be of the highest quality than that physical improvements—important as these are—should be sought for. At present, judging from a somewhat extensive acquaintance with schools and teachers, we venture to say there is far more room for improvement in the teachers themselves than in the places where instruction is imparted. But hitherto there has been far less attention devoted to the question of the teachers than to the more obvious aspects of the educational system. It is time that there should be a wholesome change in this respect.

Mr. BOWIE gave a very straightforward exposition of the defects of some of the Colleges in so far as they are related to dogmatic tests and training in theology; and it is easy to infer from his

statements how deplorably the system must affect the status of teachers.

"What are the facts," he asked, "in regard to the Training Colleges? There are forty-three colleges supported by the State; thirty of these are under the exclusive control of one sect (the Church of England), three are Roman Catholic, two are Wesleyan, and eight are Unsectarian. That the public have a perfect right to say what shall be done or not done in these institutions will be seen by anyone remembering that they are chiefly supported by public money. In 1886 the expenditure was £167,647; out of this large sum the students contributed £22,228, and voluntary subscriptions and donations only reached the paltry sum of £15,970. The State thus provides nearly six-eighths, the students upwards of one-eighth, and the subscribers less than one-eighth of the total cost. Take now the conditions of admission. Every *Battersea* student enters on the express understanding that he is to follow the profession of a Church teacher; and yet thirty to forty students find their way into Board-schools every year, where Church teaching is illegal. At *Carmarthen* students have to give the date and place of their baptism, state whether they have been confirmed, whether they are communicants, and also give the religious profession of their parents. At *St. Mark's* they are asked whether they were in Church choirs, and yet I find that in three years ninety-three students found their way on leaving College into Board-schools, while the Church of England, in whose doctrines and principles they had been drilled, received twenty less. At *Westminster* they are asked 'Have you been examined, and do you cordially approve the doctrines of the Wesleyan Methodists?' About thirty of these students yearly find their way into Board-schools, where the law prohibits them from troubling the children's heads with the doctrines of the Wesleyan Methodists. At *Bishop's Stortford* the Principal gives this delightful bit of information: 'Members of other denominations very rarely apply, but they are not refused if they wish to be trained in the principles of the Church of England.' At *Cheltenham* the education is described as strictly Scriptural, Evangelical, and Protestant, in accordance with the articles and liturgy of the Church of England. In the course of three years forty-eight of these young Scriptural and Evangelical divines were drafted into Board-schools on leaving college, while only thirty-eight could find places in Church-schools."

These examples, recovered for public information from the oblivion of the Blue-book, are fully sufficient to show in what spirit the majority of our Training Colleges are governed, and the figures which show the spheres of activity into which the teachers enter on leaving College are an apt commentary on the pretension that these are Colleges managed by Church of England governors for students belonging to the same church. But even supposing it were true, as it is not, that Nonconformists who wish to become teachers could find sufficient College accommodation elsewhere, we have a right as citizens to inquire how these ecclesiastically prepared teachers are equipped for their responsible duties.

"One would suppose," says Mr. Bowie, "that the students were meant to become theologians instead of elementary schoolmasters and schoolmistresses! At *Battersea*, students have the Liturgy and the Bible three hours weekly during their whole two years' residence, while one hour a week is thought sufficient for arithmetic or geography, and is given during the first year only. At *Carmarthen* it is evidently felt that the principles of the Church of England need special emphasis laid on them on account of the prevalent dissent of the district, and so four hours a week are given to divinity during the first year, and five hours a week during the second year, so that they shall be well primed before coming out; two hours a week are allotted to geography during the first year, and one hour the second, with one hour also to logic in their second year! This is the college in which students are requested to furnish particulars of the religious opinions of their parents as well as their own. I observe that in three years forty-one of these divinity students were appointed to Board-schools on leaving college. Contrast this with the *Borough-road* (undenominational), where two hours a week are given to the Bible, and two and a-half to geography during the first year, and two to each subject during the second year. But the Training College at *Culham* carries off the palm among the men. There the unfortunate students have to attend divinity classes five hours a week the first year, and six hours a week the second year, while history and geography receive an hour each, and an interesting subject like political economy receives one hour during the second year only. At *Peterboro'* penmanship and dictation get half an hour a week, and composition one hour a week during the first year, while divinity receives each week five hours the first year, and four hours the second year.

"The fate of the schoolmistress is still harder. At *Gray's Inn-road* writing receives half-an-hour a week during the first year, and a whole hour the second year, while divinity gets six hours the first year and five and a-half hours the second. At *Bishop's Stortford* divinity and Church music consume seven and a-half hours during the first year, and six and a-half the second, while reading is disposed of in fifty-five minutes. In the course of three years forty-two of these students found places in Board-schools on leaving college. *Ripon* is, however, the college where hard-worked curates should seek assistants or wives to help them in finding their references or preparing their sermons. There seven hours and forty minutes are spent on divinity every week throughout the two years, while composition is put off with one hour a week, and literature with two hours during the second year only. I

notice that the principal of this college complains that H.M.I. might be content with a little less grammar, history, and geography during the first year; might not the poor girls have pleaded that a little less divinity would prove acceptable? Contrast this with *Stockwell*, where clerical influence is kept at arm's length. There English receives five hours a week during both years, history the same time, geography four and a-half hours, while one and a-half hours are given to the Bible."

It is by no means our contention that in "two hours a week," or even in "seven hours a week," a student is likely to learn enough in two years about the Bible to qualify him to teach it with the same certainty and usefulness as he can teach arithmetic. For our part, we believe the teaching of the Bible is as likely to prove pernicious as beneficial in the hands of teachers trained after this fashion. Some parts of the Bible are easy to be understood, and *RUSKIN* has declared his conviction that anything in the Gospel that a child cannot easily understand is worthless. If the Bible is to be retained, as Professor *HUXLEY* desires, as a convenient instrument of Ethical training, the extracts suitable for such a purpose do not need so long a preparation on the part of the teacher as this two years' discipline involves. But it is clear that the elaborate provision made to equip the teacher in Biblical and theological matters in the Colleges referred to is devised with far other ideals. Our ecclesiastical friends have the right to cherish them, but not to expect the State to pay for their realisation. Still less have they, or any party in the State, to so far monopolise the means of culture for our teachers as to be able to shut the door on hundreds of qualified candidates who, as Mr. *MUNDELLA* stated last year, were ready to become teachers, but could find no College open to them without the imposition of dogmatic tests. There is no Conscience Clause for them should they enter the majority of our Colleges, though it might be supposed that intelligent young people of eighteen years are likely to need one more than some of the parents on whose behalf legislation has been carefully made to but little purpose. How long this state of things is to last depends on the degree to which the counsels of restful gratitude for small mercies prevail amongst us. While it lasts teacher and taught will both suffer; the teachers number some of our best young minds, and the taught are the people of the next generation.

SPECIAL ARTICLES.

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THE SPIRITUAL ASPECTS OF NATURE.

DIFFERENT orders of mind among men find different aspects of nature presented to them. No doubt the reader has been enchanted by scenes from nature transferred by the painter's art to canvas. The glorious sunshine, the flying cloud, the wealth of foliage and the swell of the hill, the rich valley and the outstretching plain, and the enclosed fields with their meditative kine and wonder-struck sheep, may all be there, with the artist's genius glowing through all, an illumination added to the light of nature, making all beautiful. But realistic as the picture is, everything does not stand in the identical relations found in the actual fact. The living perfection, the constant endless movements of nature, forbid that it should be so. The painter's artistic perception enables him to perceive much of nature's meaning which is hidden from the common eye, and catching her in one of her best moods, enables him to transfer to his canvas the ideal facts, facts which are most true to her inner reality and spirit. Hence the best landscapes on canvas are better representations of nature than the common eye can find in nature herself, as they furnish what is germane and permanent, while the common eye only catches her fleeting aspects, and her varying moods. Apart from mind material nature has no meaning. What we find in nature we must first have in ourselves. The glancing of the minnows through the clear waters of a brook; the sweep of the swallows, now here, now there, over the rippling grass, and then dipping their breasts in the waters of the pool or stream, and the shadows of the clouds floating over meadow and wood, bring no bright fancies to the mind of the animal man as they do to the thoughtful and poetic one. He looks around him amidst the loveliest scenery with little more meaning in his glance than is seen in the dull gaze of the fattening ox, while the other will glow and thrill, and exult joyously over all he sees. The poet perceives that in all that is beautiful or sublime there is a divine element as well as an earthly one. The moon silvers the leaves of a wood, or shimmering on the surface of a lake; the dark trace of stately tree on some hill top, seen against the "amber sky of sunset," the dim summit of a mountain seen in the distance, seem to have more affinity with the world above than that below. For beauty transfigures and glorifies the world, and makes it ours spiritually as well as physically. Nature is the great instructor of man when he listens with the ear of the soul as well as with the ear of sense. For it speaks not only of

itself, but also of One Higher whose organ it is. To him who cannot rightly understand its teachings it often presents but an assembly of powers in the midst of which he is entirely helpless. Mrs. Browning utters the complainings of such hearts, and wails forth the soul's aspirations at the same time:—

"I could not bear to sit alone in nature's fixed benignities,
While my warm heart was moving;
Too dark thou art, O glittering sun, too strait ye are capacious seas,
To satisfy the loving."

The human soul pants for personal love, and he who looks upon physical nature as a manifestation of the mind of God will see in it more than the means of satisfying his material wants; he will hold it to be also a medium of converse between his own mind and the mind of its creator and sustainer. Hence he finds himself not only in a glorious world, but also in one satisfying to his whole nature.

Now what can be the reason that the aspects of nature, and its meanings, depend so much upon the mood and condition of man's mind? Why do they not always present suggestive lessons, and beauty so glorious as to enthrall and exalt the soul? There can be but one answer. Nature is great, but the soul of man is greater. Nature knows not itself, man knows both himself and it. The soul is the loveliest of all finite existences. Where is there a landscape so fair, a flower so beautiful, as human love? There is nothing on earth below or in the sky above that can vie with it. Beauty in material things is a mighty power, and would that its influence to sweeten the temper, to kindle and brighten thought, to refine, soften, and improve the manners had a wider influence; but human affection surpasses it far in power to redeem from evil and help to good. Human love is divine, for it is an outflow from the Heart of God into the nature of man, and is vital with holy influence. Mentally, too, man is greater than nature. His mind fills and informs not only the immediate point of space occupied by his body, but the two poles of the equator, the ocean's depths, and the far-away worlds of space. What a thought it is that man's mind gives meaning to the universe, and that if he had to drop from existence no creature on earth would understand the scheme of the Creator. Before any of the higher organisms had being on our earth the winds sighed through the branches of mighty trees, the waves of the sea rose in wild and noisy tumult, the thunder rolled through the sky; but there was no ear to translate the occurrences into sound. Vegetation was rife in many forms—gigantic ferns covered extensive spaces, day waxed and waned, the sun shone and the stars sparkled in the sky, but there was no eye to turn them in to picture vision. Then came the lower creatures, and sounds entered their ears, and the forms of things were presented to their eyes; but still there was no meaning in them, for mind was wanting that could alone realise or discern an embodied idea. Then came man, and sounds were turned into music, and science was born and became the reader of the book of life which revealed the laws of the universe. Thus is man seen to be greater than the material world. He can not only interpret it, but in the constitution of his nature he has the commission to subdue it. He has, too, what it has not, a deathless personality. Shatter the framework of our globe and it ceases to be; destroy man's body, and he will still exist in his essential self in the plenitude of possibility and the glory of his intelligence.

The moods and the quality of man's discernments then determine what he shall find in nature. All that he finds there is real enough, and there exists a myriadfold more than has ever yet been found. We have no doubt that some time, when stripped of the flesh, and made free of the universe, he will view the solar system as easily as the eye now surveys a small landscape; his vision will have the mighty sweep of the telescope and the minute perception of the microscope, and the history of great empires he will read at a glance, as he now reads a single line of print. The destiny of man is progress in this world and the next, for the purpose of his existence is eternal growth. If we were as we ought to be we should find in every tree and flower what the Hebrew legend tells us Moses found in the burning bush. He found God in what to him was exceptional, but true piety finds Him in all forms of life, the manifestation of His power and skill in the lower, and His love and goodness in the higher. For, is it not his life that flows into myriadfold loveliness in everything of beauty? His light that glows in the stars and burns in the sun? His love that is shown in all pure human affection? Whence come the sense of truth and honour, and the priceless principles of patriotism and philanthropy, and the practice of self-sacrifice for the good of others but from the same source? The soul of man has a native affinity with all true science, art, and philosophy, because it is the offspring of supreme intelligence. The more a man stores his mind with a knowledge and love of nature, the more clearly will he find that the order and law of his mental faculties correspond to the law and order of the universe, for it manifests the mind of God, in whose image he is made. And thus it is that an understanding vision of the

workings of the universe sublimates his soul into awe, and reverence, and sacred joy, for its laws are the wisdom and might of God. So that knowledge of them is fellowship of thought with Him, as much so as we have with the pious Euripides, or with the heart of the prose-poet Dickens, or with the soul of the love-pervaded author of John's Gospel, when we read their productions with a sympathising mind. When, in reverent piety, we trace the laws of nature, we are communing with the mind of their Author; and the greater our intelligence becomes by this means the grander our conceptions of God become, the vaster His power, the more perfect His wisdom, the more holy His character, the more certain His goodness are seen to be. To him who has a rightly perceiving mind nature is a divine revelation. Thus it was that Jesus could so clearly discern that the Father's care was for all, even the most lowly—the lily of the field, the sparrow on the housetop, the poor weakling lamb, much more man, the offspring of His Spirit, as the others were the result of His creative power—all were safe in His keeping.

Has no one of our readers ever gone out on some bright day away from the tumult and trouble of every-day life and sought a place where he could undisturbed look up into the deep blue sky? And as he has gazed far away into the depths of infinitude has he not felt come over him a feeling of littleness, even while a consciousness of dignity has risen within him, and a sense of delight and joyous trust has taken possession of his heart, as he realised that he was in immediate communion with the teacher and master of all being? Have none of them ever walked out into the quiet night while the summer stars have been shining, and flowers and fruit have made the air delicious with their sweetness, and while musing alone found their spirits instinctively in the attitude of prayer? And while in this state do they not remember that great thoughts and noble ideas seemed to light up their minds even as the vault above was illuminated by stars, and aspirations quickened and lifted them above all that was small and weak in them? And God was no longer a belief, or His love yearned after. He was known and it was realised. Such experiences as these are sweet, and they help to purify the passions, to uplift and enlighten the mind, and greatness the soul at the same time. For it is a bliss no words can describe to penetrate through the outer covering of God we call nature, and come in contact with Him spirit to spirit. Beyond this desire can gain no satisfaction. Before the stupendous wonders of the universe to him who realises it as the expression of God's will, it is a daily miracle, and the stories that come down to us from the world's childhood sink into utter insignificance before the common realities of being; for to the purified vision of man, who is at once spiritual and mentally enlightened, God is seen working in and through all things, ever in harmony with His own perfections, with whom there is no variableness or shadow of turning.

Another fact is seen by the spiritually minded man, that, as holy George Herbert has it, "Man is the world's high priest, he does present the sacrifice for all." Only beings with a moral nature can worship God, and aspire after conscious communion with him, and give expression to the prayer which struggles at the heart of all finite existence. The joy of life in other creatures is simply delight in existence, with no care beyond the present; but man's thought carries him back to the past, forward to the future, and upward to Him who is the source of all. The high priest of nature! yes, for he occupies a middle state, and shares in the attributes alike of matter and of God. He is the end and purpose of nature, for whose abode, school and church in one, the world was built. All being converges to a point in him, and he has the faculties of the animals below him, and those of the beings in the spirit-world above him. To the spiritual world he represents the natural, to the natural he represents the spiritual. Thus he is the earthly being who is conscious of the Living God, and who receives the messages of His will. He stands between heaven and earth when true to his function, sanctified by the truth and love of heaven, while enjoying the bounties and wielding the forces of the physical world; and lord of the lower realm he is heir also to the richer and endless one above. For the noblest product of nature, he for whom its energies have operated through myriad ages, cannot be but a momentary existence; he for whom the sun has shone, the streams run, and the winds have blown—to whom the flower presents its beauty and its sweetness; to whom the trees hold out their boughs laden with fruit, for whom the hills hold their mineral treasures, and the valleys their wealth of fertility; who has affections that are divine, and thoughts that reach beyond the bounds of time, belongs to eternity and to the love of Him who will hold him too precious to permit him to perish. Why should one scene of nature sooth the frets and fevers of the mind, and another lift the senses above their grosser perceptions, and kindle in the soul sublime emotions, and longings after a fairer and truer world, if God is not present in it all, bearing witness to the poet's declaration—

"A spirit glides before me, pointing all the moral true;
O! my God, how I adore Thee when I walk Thy wonders
through?"

W. M.

PRAYER REVINDICATED.

REV. R. A. ARMSTRONG, B.A.

As stated in a former issue, the annual sermon before the Lancashire and Cheshire Provincial Assembly was delivered this year at Flowery Field on the 20th ult., by the Rev. R. A. Armstrong, B.A. The following is a brief condensation of the argument. The preacher said that as those whom they had looked on as their leaders were withdrawn behind the veil or relinquished active service, a profound sense of responsibility filled the breasts of such of them as were still upon the field. In what he had to say that day he was moved by a desire which would not be quieted, to incite his comrades in the calling of the preacher to speak the strong word which the present crisis in human thought seemed to him to demand. Henri Frédéric Amiel's cry, "Show what is in thee! Now is the moment; now is the hour! Else back into nothingness!" rang in his ears. What was it, then, that this time into which they had been born—this time with its controversies, its scepticisms and its distractions—called on them to declare? What was the central truth which the world was in danger of losing? What was the message which should be as a flame on the lips of them all? In striving to utter that message let him take for his text these words from the Gospel according to St. Mark, the first chapter and the 35th verse:—"And in the morning, rising up a great while before day he went out and departed into a solitary place, and there prayed." To those who believe in God, he said, it must surely be a very startling and painful fact that an increasing number of good and thoughtful persons should show themselves impatient of all reference to God. There was a growing sentiment that theology was a mere beating in the air, as vain and baseless a science as astrology itself, and men who are dedicating their whole lives to making the world better urge us to withdraw our attention from the God who is the august subject matter of theology, and concentrate it on our mundane surroundings that we may put our whole strength into terrestrial reform. In fact, these teachers represent that if a man loves his neighbour as himself, it is a matter of comparative indifference whether he also loves God with all his heart and mind and soul and strength. The love of God, they would seem to teach, is a secondary matter depending upon personal idiosyncracies; the love of man is a universal duty from which none can be excused. He found that Jesus himself was nevertheless held up by these teachers as essentially a type of the character which they commended. They eulogised his devotion to the service of man, but were silent concerning his worship of God. Yet that worship was an essential element in the character of Jesus. "In the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed." That was a very distinct statement. He did not know that any critic had ever been disposed to cast any doubt upon that incident or upon similar incidents that took place in the course of the ministry, even up to the solemn prayer in moon-lit Gethsemane, which gave courage to the martyr to embrace his fate. Prayer was an accompaniment of the ministry of Jesus from the beginning to the end. Why did Jesus pray? What did it mean? Was it mere by-play or surplusage, or had it any shaping power over his life and work? All the marks seemed to him to show that Jesus at any rate had recourse to prayer, with a full conviction that he received from it benefit which could nowhere else be found. It seemed to have been his instinctive resource at each crisis which confronted him. It seemed an effort wholly vain to separate Jesus from prayer. They could not treat prayer as a secondary element in his life. When they had admired the high and steadfast devotion with which he gave himself to the helping and healing of his fellow-men, they were bound to remember that he himself at any rate believed that he drew strength for that unswerving consecration from real and living communion with Him whom he called his Father.

But it is open to ask what did Jesus and the evangelists who recorded his life mean by prayer? What was this prayer in the secret chamber? What was this prayer out amid the wilds of Nature, and far from the haunts of men? No one would deny that the spirit in a man might be refreshed and strengthened simply by withdrawing from the tumult of the world. To be alone, to take pause in the rush of life, to let the minutes float by unheeded while the mind looks in upon itself, or steadily looks out upon the difficult problems without disturbance or interruption—this is itself as medicine to the spirit and sometimes as tonic to the will; and after the quiet season often the man will go forth enriched with new stores of energy, simply because for a little while he has been alone.

Was this what these retirements of Jesus meant? No; it was something more than this. No one could read the Gospels and not perceive that it was not to be alone that Jesus withdrew into the solitary place, but to take into his soul the full assurance of an unseen companionship. What were they to believe actually occurred when the young prophet whose fame had so swiftly spread abroad throughout all the region round about Galilee, in the solemn stillness

of the hours before the sun rose, went out and departed into a solitary place and there prayed? Every circumstance pointed to the fact that Jesus of Nazareth believed that the Father spoke to him as surely as he spoke out his prayer to the Father, and they had to say whether that was illusion, or whether that was truth. In their answer to the problem lay the very kernel of the controversy of all controversies—the controversy in the answer to which lay wrapped up the whole nature and destiny of man. Was it illusion or was it fact that there was real and actual converse, communion, intercourse between Jesus and his God? Was there truly not a seeking only but a giving also, a giving that came not from the man himself, but direct and true from the divine Spirit encompassing and loving? Was it all what the philosophers called “subjective,” that is a drama in which both the parts were taken by the elements of the man’s own nature; or was there indeed Another who bore part, even the Supreme who responded then and there to the cry of His creature kneeling on the dewy sward as the stars paled before the dawning light of day?

In the *Inquirer* of a very recent date he found a brilliant teacher whose voice had but lately been heard among us, Dr. Stanton Coit, writing that “Mystic union with God is the most seductive garb which the devil of our flesh puts on.” Is mystic union with God—which means simply a union in which God somehow speaks to man in response to man’s address to Him, is it, indeed, merely “a garb” in which the soul clothes itself in unsubstantial fancy; or is it a fact inherent in the essence of the soul, springing from the primary constitution of our nature and destined to become more and more clear and strong and definite as intelligence expands and character is purified? This question cannot be put by as beside the practical issues of life. Such utterances by good and cultured men challenge an earnest search into the truth concerning this “mystic union.” It is an urgent and overwhelmingly practical subject of inquiry. The question whether the world was originally made by God or not is a question of philosophy pure and simple, and the student who thinks it was may be no better than the student who thought it was not. But the question whether God stirs and speaks within the souls of men, flashing the light of his face upon them and pouring the might of his spirit into them, is a question which affects us in every moment of mortal trial from childhood to old age.

The impugners of prayer lay it down that in the love of man, the earnest desire for social good, lies the true incentive to good conduct and pure morality. But *if* God is really like a Father; if he really keeps open channels of personal communion with men, so that in answer to their cry they may truly hear within them the still small voice which is his actual utterance, why then in *that* must surely be the one great spiritual energy which is able to keep them up to the level of the moral life and infuse into their conduct the inspiration of a burning love. It is a tremendous assumption, truly, that God really speaks with man. But it is an assumption which if true we can not allow to pass out of sight, an assumption which if it be true cannot be neglected without risking the moral destruction of the human race. In passing on to justify his estimate of the worth and reality of Prayer, the preacher said he could not better foreshadow the considerations which were in his mind than by recalling a phrase in that famous speech ascribed to Paul—“In Him we live, and move, and have our being.” He said the deepest thought of modern philosophers was that of the immanence of God, the God who actually exists within Nature and penetrates the fibre of the Universe. Our greatest students have been constrained to recognise an ever-living energy spread out uniformly throughout every grain of matter. This energy is other than matter, acting in perfect order everywhere, thrilling every atom with pulsations of inconceivable complexity, velocity and minuteness. Just in the degree in which our imagination flashes out into realisation of this energy which grasps and controls and rivets together and holds asunder all things, we understand that this *is* God, *is* the actual divine thought and will of which the heavens and the earth are only the garment, and we know that *in* God, we and all things, live and move and have our being. When we take in our hand a pebble it seems wholly inert as it lies upon our palm, but when once we know how it is all built up by molecules which thrill and throb with vibrations of inconceivable rapidity, it helps us to feel that God is in the stone, that in God truly the stone lives and moves and has its being. But there are spiritual atoms as well as physical atoms. Consciousness is as real as the matter which is so wondrously in contact with the divine energy, and it is most natural to suppose that where the spiritual unit is pure it should rise into consciousness of connection with the supreme energy. It is surely not more amazing to contemplate the soul of a man in communion with the infinite soul of God than to realise the intimate hold of the infinite energy upon the tiniest organism that dances in the air. When our expectation of what may be is fortified by actual experience, when from our own consciousness we can testify to the reality of spiritual communion

with God, and when we trace the glistening thread of communion through generations unnumbered we are encouraged to hold fast by the truth as we know it. “Let us not consent to leave prayer and communion an open question. Let no man pronounce without challenge that ‘mystic union with God is the most seductive garb of the devil of our flesh.’ This ‘union with God’ is the central fact of spiritual life. It is the eternal basis of morality and root of civilisation. In it alone do we fully become men. It is the gift that is beyond all price, the glistening pearl which each man may discover and seize for himself if he will withdraw into his own soul and search in the light of faith its secret depths.”

THE TOLERATION ACT.

TWO HUNDREDTH ANNIVERSARY.

COMMEMORATING at the Great Meeting, Leicester, the two hundredth anniversary of the passing of the Toleration Act, Mr. Page Hopps delivered two addresses, of which the following is a summary:—The Act of Uniformity of 1662 (which is not ancient history, but very living history, inasmuch as it is to-day the legal instrument which rules the Established Church) was passed by the triumphant Royalists very much as an act of revenge against their old Puritan foes. It was partly political and partly ecclesiastical. On the one hand, the Royalists were able, by its help, to pay off some old scores on their “Roundhead” enemies, and, on the other hand, the high ecclesiastics hoped by it to increase and perpetuate their power. Probably the political motive was the predominant one. It was a well-contrived blow, aimed at a vital part; it was the vicious kick of a defeated party suddenly restored to power. That party swiftly struck out all round. It ordered that every member of the House of Commons should take the Sacrament according to the old liturgical form of the Church. It ordered that the Solemn League and Covenant, and the Act of Parliament which declared that England was a Commonwealth, should be burnt by the common hangman. It ordered the Bishops back to the House of Lords, and it then passed the Act of Uniformity, which, amongst other provisions, required that every clergyman should receive episcopal ordination, give in his assent to the Book of Common Prayer, pray to God in the congregation only from the printed book, and in one way, and to take the oath of obedience to ecclesiastical superiors. To be a dissenter was to be a criminal, to enter a “meeting-house” was to incur imprisonment, and dissenting ministers were forbidden to come within five miles of any town where they had lived, or of any town which had a Corporation or a representative in Parliament. It was a violent political engine, and zeal for religion had very little to do with it, for at this very time the extreme profligacy of the Court and of its defenders was fast becoming a national scandal, and the Church made but a feeble effort to touch it. It was too busy with dissenters to take in hand sinners, and the Act of Uniformity had its way. Two thousand honest clergymen left their happy parsonages rather than submit to fresh ordination, and, by so doing, wrote themselves down as poachers. Thus the foundations of Protestant Nonconformity were laid.

This attempt to establish uniformity of belief and worship by Act of Parliament was foolish, unjust, disloyal to the truth, immoral, and essentially unchristian, and it deservedly failed; but the State Church herself was and is the greatest sufferer. The best, sturdiest, and freest life of England left her, and kept outside of her, and if, to-day, she has her liberal and rational teachers, in harmony with the reasonable and human thoughts of to-day, she has them as rebels who have to violate their engagements and break the law in acting as though they were free. They are the servants of an “Act of Parliament” Church; they have bound themselves to the documentary setting-forth of the conclusions of 220 years ago, and have no legal right to change. If they are faithful, they are hopelessly antiquated; if they are rational they are rebels. Philosophers and poets, merchants and mechanics, scientists and dissenters may find all they can, and tell all they find; but, in the Church, inquiry is legally barred, and the publication of anything, however true, that is contrary to the legal bond, is a punishable offence. At the trial of that fine spirit, Dr. Rowland Williams, in our own day, one of the highest judges laid it down that it was not his business to consider what was true, but only what was legal; not what could be proved to be right, but only what the obligations of the clergy were when they entered this Act of Uniformity Church. And he was right! The Act of Uniformity, then, was an act of finality, and it is this which ought to lie like a load of lead on the conscience of those who do not and cannot keep their ordination vows. English Nonconformists do well to challenge that old Act of Uniformity as an intruder and a tyrant; and to go on asserting the freedom and sanctity of the human conscience as a present seeker after truth. The men of 220 years ago had no right to forestall the future and to mortgage the intellectual and spiritual earnings of their after-comers

and we do well to make men sensitive to the wrong that has been done.

The Act of Toleration was passed twenty-seven years later. It was the inevitable consequence of the advent of William and Mary, and of the change of Government which has properly been called a "Revolution." But it was really a poor affair. It only tolerated, and that in an extremely imperfect way. It said to some dissenters (not to all), "If you will swear as we bid you, and believe as we prescribe, we will no longer worry and imprison you. You shall no longer live the lives of vermin and wild game." But it was 140 years after this before the Test and Corporation Acts were repealed—Acts which attempted to shut out Nonconformists from the magistracy, from corporations, and from all public offices by requiring as a condition that the Sacrament of the Lord's Supper should be taken in an Established Church as a test. A horrid profanation, and a deliberate bid for blasphemous dishonesty; but a logical outcome of the Act of Uniformity and the law of the land only sixty years ago!

The Toleration Act did not extend to Papists and deniers of the Trinity. These last were still liable to be treated as outlaws and criminals, and toleration was extended to them only seventy-six years ago. What the Act did was this: Nonconformist ministers who would sign thirty-six out of the thirty-nine articles were to be allowed to preach and teach. It relieved Nonconformists from the penalties attached to absenting themselves from church. It allowed them, under certain restrictions, to meet for worship in their own way. It compelled all tolerated Nonconformists to subscribe a declaration against Popery. But their chapels were treated as merely tolerated conventicles, and only within the memory of living men were marriages permitted in them. And even to-day no dissenting minister is allowed to celebrate a marriage without the espionage of a State official to literally watch him from beginning to end!

But even the poor measure of toleration contained in the Act of two hundred years ago was passionately opposed by the aristocracy and the clerical party, who selected the very word "toleration" as the object of their bitterest scorn and their most violent opposition. How, then, came it to be passed? The honest truth is that the King needed allies; and his bid for Nonconformist support was an astute move, as against the clerical and Tory forces that had only given in to him in a sulky way. In such circumstances the industrious merchants and shopkeepers of London (who, to a large extent, were Nonconformists and Liberals) were worth holding out a hand to; and so strong and solid a body were they that the King would even have gone the length of making the Church broad enough to include them. Bare toleration, however, was all he could secure.

But the idea of *tolerating* such men as the Nonconformists and their ministers were! They were then the very life-blood of England, or its vigorous beating heart; as, indeed, they are to-day. Nonconformity was the uprising of the free spirit of England against mental and spiritual tyranny; and men and women became Nonconformists, not for the sake of a different creed, but for the sake of dear freedom and personal faith. They said: "We want to believe in God, not in what your legal articles and creeds say about God. We want to worship God, not to go through an appointed round of legal forms." They bore a testimony greater than they knew; and we have yet to reap the harvest of the seeds these great hearts sowed.

How much of the history of England, on its noblest and most vital and progressive side, would have been otherwise but for them?—for *them*, the "tolerated" people, who, from the sycophants, the lounging wits, and the fine ladies and gentlemen in possession, had to bear many things, in witnessing to the truth. They were called rebels, schismatics, sectaries, vulgar intruders; but they were England's saviours—these sturdy dissenters! I know the State Church has had her eloquent preachers, her glorious poets, her brilliant scholars; and that she is delightful for something more than her music and her millinery, her painted glass and her pretty stones; but even her history would have been a less glorious one but for Baxter and Doddridge, Watts and Wesley; ay! Fox and Penn; and to-day it is true that from Protestant Nonconformity the fullest and freshest tides of life in England flow. These tolerated people have initiated or supported every reform; have swiftly found their natural home by the side of the hunted and oppressed; have made a stand against class rule of every kind, and shown their rulers the way to base law and order on the solid rocks of freedom and equality. And that is easy to understand; for Nonconformity has always stood, and now stands, for the onward forces in the nation's life. In politics it is prophetic; and in religion it still protests that man's supremest right is—to call his soul his own.

THE LATE MR. THEO. CODE AND THE B. AND F. U. A.—Mrs. Code, of Marazion, Cornwall, has sent to the Association £100, in fulfilment of the wishes of her late husband, Mr. Theophilus Code.

OBITUARY.

—O—

MR. JOHN LONG, KNUTSFORD.

THIS venerable member of one of the oldest families connected with our ancient chapels passed away, in his eighty-fourth year, on the 17th ult., at his residence, Grove House. The funeral added one more memorable name to those already recorded in the beautiful little burial ground attached to the Brook-street Chapel, Knutsford. The mourners were Mr. and Mrs. Alfred Holt (Liverpool), Mr. George Holt, Mr. Harry Holt, and Miss Holt; Mr. Peyton, Mrs. Chas. Broadbent (Latchford), Mr. and Mrs. Harding (Birmingham), Dr. and Mrs. Woodcock (Birmingham), Miss Florence Long, Miss Emily Harvey, Mr. Wm. Long, J.P. (Thelwall Heyes), Miss Marion Long, Mr. Harold Broadbent (Latchford), Miss Collinson, Mr. Robert and Miss Mary Harvey, Mr. Grundy, Mr. Whitelegge, and Dr. Fennell (medical attendant). Several of the Allstock tenantry were present, and many of the inhabitants of Knutsford. The Rev. J. Black, M.A., conducted the funeral service.

Mr. Long is the last of his branch of the family, and the last of the family name except Mr. William Long, J.P., of Thelwall. His ancestors took up their residence in Knutsford upwards of 250 years ago, two gravestones in the little chapel being dated 1641 and 1674. During all those years the name has been associated with the tanning business. The late Mr. Long was born in a house next to the Bank in King-street, but in early life he purchased the estate of which Grove House is the centre. He married Jane, the daughter of John Brandreth, Esq., by whom he had three children, two daughters and a son. His wife died in 1864, and his only son was killed by a shunting engine at Knutsford Station in 1866. After this Mr. Long never attempted to extend his business. He closed the tanyards in Knutsford, and retained the one at Mere Heyes only, in which he took a lively interest up to his death, visiting it almost daily. He took an active interest in his native town, especially in matters of education and the elevation of the masses. For twenty years he acted as president of the Literary Institute, and was a trustee for the freeholders of Knutsford. He was a consistent and sturdy Liberal all his life. He leaves behind him a daughter and two grandchildren.

Mr. Long's part in life was quiet and remote from public affairs, but he had the esteem of his friends and neighbours for a character singularly lovable, upright, patient under severe personal and family affliction, ever gentle, cheerful and devout.

CHANNING HOUSE SCHOOL, HIGHGATE, LONDON.—Miss Frances Elizabeth Moore and Miss Evelyn Constance Dixon have passed the Junior Examination at the Royal Academy of Music.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade, Essex Hall, Essex-street, Strand, begs to acknowledge, with sincerest thanks, the receipt for this fund of the following sums:—Mr. P. M. Martineau, 10s.; girls of the Carmarthen Collegiate School, £1; Mrs. Hill, £1; Mrs. Hy. Tate, £3 3s.; collected at Communion Service, Brixton, £1 13s. 6d.; Mrs. Richards, 10s.; Mr. and Mrs. Willes, 5s.; E. Willes, 2s. 6d.; "Bobbie," 6d.; Miss Hern, 5s.; Mrs. Hudson (Southport), £1.

THE UNIVERSAL MERCY BAND MOVEMENT: BRITISH EMPIRE DIVISION.—By the kind permission of Lady Ashburton the third annual meeting was held at Kent House, Knightsbridge, London, on Saturday, June 29th, at three o'clock. Edward Clifford, Esq., and F. D. Mocatta, Esq., presided, and spoke highly of the Society, its late revered President and Joint Founder, Lord Mount-Temple; and Father Damien. The audience filling the room, solemnly stood, while the resolution was passed respecting Lord Mount-Temple. Letters regretting absence were read from the Earl of Leven, Lord Coleridge, and others. The report told of new bands formed, old bands visited, and the influence of the work brought to bear on great numbers of people at home and abroad. Also, that Lord Mount-Temple and Mr. Timmins had offered to address the 400,000 scholars and teachers in the London Board-schools, to form a band in each department, and give the materials, without any expense to the Board. In the British Empire Division over 113,000 members in some 540 mercy bands have taken the promise to try (hourly and daily) to be kind, just, and merciful to all human and dumb creatures. The bands make property safer, good order surer, and human and dumb life more sacred and happy in the world. The British Empire and American Divisions have over 600,000 members in some, 7,344 bands, extending round the world. The treasurer's report showed he had received £33 18s. 5d., leaving a debt, to meet which a subscription list was begun at the meeting. Among others who addressed the meeting were Lady Ashburton, Mrs. Timmins, the Rev. F. K. Harford of Westminster Abbey, the Rev. F. Summers, and Mr. A. Goodwin.

OUR CALENDAR.

SUNDAY, JULY 14.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS. Evening Subject: "Persia and Palestine."
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. KIRK PIKE.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
 Peckham, Avondale-road, 11 A.M. and 3 P.M., Dr. MUMMERY, and 6.30 P.M., Rev. J. TINKLER.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's lane, 11 and 7, Rev. PH. MOORE, B.A.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. E. SOLLY ANTHONY. (Sunday-school Anniversary Sermons).
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. JAMES C STREET (Belfast).
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
 WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

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MONTON MEMORIAL SCHOOLS.

The NEW SCHOOLS at MONTON will be opened on SATURDAY, July 13th.

Service in the Church at 3.30 P.M.
 Tea at ... 5.0 P.M.
 Evening Meeting at ... 6.15 P.M.

Rev. P. M. HIGGINSON, M.A., in the Chair.
 Speakers:—Rev. John Wright, B.A.; Rev. John Dendy, B.A.; Harry Rawson, Esq., J.P.
 The attendance of friends is cordially invited.

THE
LIBERAL REFORMED CHURCHES
OF FRANCE TO ENGLISH UNITARIANS.

Nous avons l'honneur de recommander à la chrétienne sympathie de nos frères l'Angleterre la cause des Eglises Réformées Libérales (*Non-Subscribing*) de France, et surtout de l'Ecole Préparatoire de Nîmes, destinée à fournir des pasteurs à leurs nombreuses paroisses vacantes.

M. le Pasteur O'Connor, de St. Germain de Calberte (Cevennes), qui a vu de près nos grands besoins, est chargé de recueillir les offrandes. Nous exprimons à l'avance aux généreux donateurs notre profonde gratitude. Au nom de la Délégation Libérale des Eglises Réformées de France, Le Président,

Baron FERNAND DE SCHICKLER.

Paris, 5 Juin, 1889.

We beg very earnestly to commend to the Members of our Congregations the Appeal of the Liberal Reformed Churches of France, on whose behalf M. Cyr visited England last year. Pastor A. E. O'Connor is at present amongst us as the representative of the Délégation Libérale, with the object of enlisting sympathy and aid, especially for the recently-founded College at Nîmes. On the welfare of this College depends, in a large measure, the future of the Reformed Churches. Many of these Churches, numerically prosperous, but very poor, are now waiting for pastoral leadership; and unless a sufficient supply of Non-Subscribing Ministers is forthcoming, it is only too probable that some of the parishes may fall under the rule of the orthodox Synod, and be obliged to subscribe to its creeds. In these circumstances, we trust that Pastor O'Connor may soon be able to transmit to our struggling kinsfolk in France many tangible expressions of English brotherly kindness.

Dendy Agate, E. S. Anthony, R. A. Armstrong, James Black, T. B. Broadrick, W. Geo. Cadman, C. C. Coe, Jas. Drummond, R. B. Drummond, S. Farrington, T. W. Freckelton, Alex. Gordon, W. Harrison, J. Harwood, R. Travers Herford, J. C. Hirst, H. Ierson, J. T. Marriott, J. McDowell, J. Collins Odgers, J. Edwin Odgers, Alfred Payne, Chas. Peach, C. T. Poynting, G. St. Clair, R. Spears, S. Alfred Steinthal, J. C. Street, W. G. Tarrant, Hugon S. Tayler, D. Wa'msley, W. Carey Walters, Jos. Wood.

AMOUNTS ALREADY RECEIVED.

	£	s.	d.
Mrs. Matthews, Sheffield	5	0	0
John Armitage, Esq. do.	2	0	0
R. T. Eadon, Esq. do.	1	1	0
M. Bonsor, Esq. do.	1	0	0
G. H. Hunt, Esq. do.	1	0	0
Rev. S. A. Steinthal, Manchester	1	0	0
Rev. R. Spears, London	1	0	0
Hodgson Pratt, Esq. do.	1	0	0
F. Withall, Esq. do.	0	10	0
M. do.	0	5	0
A. Dunkerley, Esq., Manchester	1	0	0
Rev. J. C. Odgers, Alderley Edge	0	10	6
F. Taylor, Esq., Bolton	1	1	0
Mrs. Haslam, do.	1	1	0
L. Haslam, Esq. do.	2	0	0
W. Haslam, Esq. do.	1	0	0
Mrs. Bowman, do.	1	0	0
W. Inglis, Esq. do.	1	0	0
Jos. Crook, Esq. do.	0	10	0
R. G. L., do.	0	5	0
Th. Harwood, Esq. do.	0	5	0
J. Hadfield, Esq., Altrincham	1	0	0
Mrs. Coppock, Stockport	2	0	0
H. A. Marsland, Esq. do.	2	0	0
Alderman Johnson, do.	1	0	0
Councillor Redfern, do.	0	10	6
Councillor Atherton, do.	0	10	0
N. Calvert, Esq. do.	0	10	0
Misses Coppock, do.	0	10	0
Guild of Christian Endeavour, do.	0	10	0
R. T. Heys, Esq. do.	0	10	0
Herbert Marsland, Esq. do.	0	10	0
Mrs. Cheetham and Misses Johnson, do.	0	5	0
Mrs. Walter Hyde, do.	0	5	0
J. Johnson, Esq. do.	0	5	0
Alderman Robinson, do.	0	5	0
Smaller donations, do.	2	9	10

Subscriptions may be sent to Rev. A. E. O'CONNOR, Essex Hall, Essex-street, Strand, London, W.C.; or, Rev. DENDY AGATE, Brookfield Parsonage, Gorton, Manchester.

Manchester, July 4th, 1889.

MANSFORD-STREET CHURCH AND MISSION.

FLOWER SHOW, July 15th, 1889. Doors open at 7.30. Distribution of Prizes at 8. S. W. PRESTON, Esq., in the Chair. Music at intervals. Admission One penny.

LONDON DISTRICT UNITARIAN SOCIETY.

At the Annual Meeting it was determined to support the important and ever-increasing work of this Society, to pay off its debt to its Treasurer, and to pay off the loans that have had to be made in connection with its efforts at Stepney and Bermondsey. With this view an earnest appeal is now made for additional contributions to raise immediately a sum of £800.

The following donations and subscriptions have been received or promised:—

	Donations.	Ann. Subs.
	£ s. d.	£ s. d.
Already advertised	57 12 0	15 9 0
H. Epps, Esq.	10 10 0	—
Dr. J. D. Morell	2 2 0	—
	£70 4 0	£15 9 0

For Bermondsey:—

Miss H. H. Anthony ... 5 5 0

Donations and Subscriptions may be sent to

Mr. DAVID MARTINEAU,
6, Christian-street, London, E.UNITARIAN CHRISTIAN CHURCH,
LIBERAL HALL, FOREST GATE.

The FIRST ANNIVERSARY SERVICES of the above Church will be held in the above Hall on SUNDAY, July 14, when the Sermon in the Morning, at 11 o'clock, will be preached by Mr. J. TINKLER, Minister; and that in the Evening at 6.30 by the Rev. J. S. MUMMERY, Ph.D.

TEA and PUBLIC MEETING on MONDAY, July 15. Tea 6.30 to 7.30 P.M.; Meeting 7.45. DAVID MARTINEAU, Esq., Chairman, at which a Welcome will be given to Mr. J. Tinkler, Minister.

The Revs. W. M. Ainsworth, F. Allen, Copeland Bowie, T. B. Evans, Hy. Ierson, E. T. Russell, Robert Spears, Carey Walters; T. Chatfield Clarke, Esq., S. S. Tayler, Esq., and other gentlemen, have promised to attend.

Collections will be taken.

E. W. BULL, Secretary.

UNITARIAN FREE CHRISTIAN CHURCH, CARDIFF.

BUILDING FUND.

The Treasurer begs gratefully to acknowledge the following subscriptions:—

	£	s.	d.
Amount previously advertised	2472	18	6
Anonymous	100	0	0
Ladies' Congregational Sewing Society (per Mrs. Phelps)	50	0	0
Mr. H. W. Gair, Liverpool	10	10	0
Mr. Christmas Evans, Merthyr	10	10	0
Mr. P. Worsley, London	5	5	0
Mrs. R. Martineau, London	5	0	0
Mr. Jno. S. Nettlefold, Newport, Mon.	5	0	0
Mr. J. H. Rowland, Neath	5	0	0
Proceeds of Mr. Joyner's Photographs of the Church	4	2	8
Miss Preston, London (2nd donation)	3	3	0
Rev. Wm. Ainsworth, London	3	0	0
Mr. C. Russell James, Merthyr	2	2	0
Mr. and Mrs. Plummer, Glyncorrwg	2	2	0
Mr. Wm. R. Lake, Brighton	2	2	0
Dr. G. Vance Smith, Carmarthen	2	2	0
Mr. W. T. Holland, Bridgwater	2	0	0
Swansea Friends (per Mr. Guppy)	1	3	6
B. B., Stourbridge	1	1	0
Mr. W. J. Hocking, Cardiff	1	1	0
Rev. J. E. Manning, Swansea	1	1	0
Mr. J. C. Nicholls, Cogan	1	1	0
Mr. Geo. Philpott, Taunton	1	1	0
Mr. Jenkin Llewellyn, Aberdare	1	1	0
Mr. Wm. Lewis, Pontypridd	1	1	0
Mr. E. James, Pentwyn	1	1	0
Mr. David Rees, Risca	1	1	0
Mr. Thos. Taylor, Taunton	1	1	0
Mr. Arthur Greg, Bolton	1	0	0
Rev. E. W. Lloyd, Cwmbach	0	10	6
Mr. Titus Lloyd, Porthcawl	0	10	6
Mr. T. Phillips, Aberdare	0	10	6
Mrs. Reid, Swansea	0	10	0
Mr. Vidal, Llantressant	0	10	0
A Friend, Collumpton	0	5	0
Mr. Chas. Jecks, Clevedon	0	5	0
	£2700	12	2

The Church has now been completed at a total cost of ... £3180 10 3
 Subscriptions as above £2700 12 2
 Less unpaid. ... 21 5 0 2679 7 2

Leaving a deficiency of ... £501 3 1
 To liquidate which further subscriptions will gladly be received by
 H. WOOLCOTT THOMPSON, Hon. Treasurer,
 Preswylfa, near Cardiff.

Prepaying Subscribers are respectfully informed that their half-yearly subscriptions are now due. C. A. Bridgman, Essex Hall, Essex-street, Strand.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

OUR HERITAGE. The SERMON preached at the Anniversary of the Association, June 12, 1889, in Essex Church, by the Rev. H. ENFIELD DOWSON, D.A. One penny each, or by post 1½d.

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THE GUILD MESSENGER for July, edited by the Rev. W. CAREY WALTERS. Articles by Revs. John Hunter (Trinity Congregational Church, Glasgow), W. J. Lawrence (Boston, U.S.A.), Mr. H. Jeffery, Misses E. J. Garrett and Rose Seaton. Guild News and Notes, Kalendar, &c.

May be had at Essex Hall, Essex-street, London, W.C., or from the Editor, Essex Manse, Kensington, W.

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MANCHESTER NEW COLLEGE, OXFORD.

Appeal and List of Subscriptions.

AFTER the most careful consideration, and by votes thrice given, the Trustees of Manchester New College have resolved to **Remove the College to Oxford.**

A most earnest Appeal is now made to all Trustees, Subscribers, Old Students, and Friends of the College, to forget differences, and to give to this measure the loyal and generous support upon which the method and efficiency of carrying it out must depend. The record of the past inspires confidence in the future. Through its various changes of location, whether at Manchester, York, or London, Manchester New College has retained the unshaken allegiance of the members of the Free Churches of the United Kingdom. There has been ever the same faithful devotion to its interests, and the same unwavering love of its principles. The College has been recognised as the source and fountainhead of the highest and best life of churches whose very breath is Free Piety and that Free Learning and Free Teaching of Theology, of which for generations its Professors have been the foremost exponents.

To maintain the College in its high position, and to enable it to do its sacred work, fully equipped to meet every demand, has been the aim, faithfully fulfilled, of all those earnest men and women who have been its unflinching supporters during its long and varied history. Never was such fidelity to the cause of Manchester New College more needed than now. A step of momentous importance has been taken. Its success will add new life and strength and influence to the religion of which the College is the highest and truest representative in the land. - Its failure would be nothing less than a disaster.

Therefore to all the members of the Free Churches, as sharing herein the gravest responsibility, this Appeal is made. Whether they were in favour of the removal to Oxford, or not, makes no difference. The College is still theirs, the teacher of their ministers, the truest guardian of their principles, and the very noblest exponent of their thought and life. The plea comes to all alike, to advocates of each scheme for the future of the College, for support with might and main. There is but one duty incumbent on all to whom Manchester New College is dear, and that is to work unitedly to secure the best possible result for the new policy.

To establish the College at Oxford, it has been estimated that something like £45,000 is required; £35,000 for land and buildings, furnishing, removal, &c. (including the Chapel), and £10,000 for endowment of the Chapel. The estimate is based upon careful inquiries on the spot, and upon rough plans kindly furnished by Mr. Thomas Worthington, acting as a member of the Committee. The buildings will include Library, Hall, Lecture-rooms, Professors' and Students' common rooms; besides the Chapel.

There are many friends of Manchester New College who approve the project of a College Chapel, although they may have objected to the removal of the College itself. It will be quite open to them, if they please, to contribute specially either to the building or endowment of the College Chapel; and donations are cordially invited for these particular objects. As to the Chapel endowment, it is obvious that the College finances cannot bear the new burden of the Chapel expenses; and it is thought better to meet it by providing sufficient endowment for the Chapel, rather than by trusting to anything so precarious, and so difficult to maintain, as an increase of the Subscription List for this special purpose.

The entire £45,000 has to be raised by donations, as the capital accruing, as "Hall Fund," to Manchester New College, from the sale of University Hall will, in the main, only recoup to the College the £6,000 already sunk there, and provide "the University Hall Fund" which has to be invested, to add to the income of the College.

The appeal for the completion of this £45,000 is made with the more confidence, since—in several cases without solicitation—Donations have already been promised to the amount of £28,405 2s. 0d.

The amount still required is, therefore, nearly £17,000; and this appeal for that additional sum is most earnestly commended to the consideration of all friends of Manchester New College. It is issued with a profound sense of the duty that lies upon every member of the Free Churches to come forward with the help requisite to establish the College in its new home, in a manner worthy of its high traditions and its sacred calling and its great hopes of usefulness.

Signed, HENRY R. GREG, *President.* S. ALFRED STEINTHAL, *Chairman of Committee.* R. D. DARBISHIRE, H. ENFIELD DOWSON, *Secretaries.* J. EDWIN ODGERS, *Chairman Oxford Council.*

Treasurer: D. AINSWORTH, Esq., 38, Barton Arcade, Manchester.

Subscriptions may be made payable at once, or in one, two, or three yearly instalments. Promises are earnestly invited;—to be made to any of the Officers who sign the Appeal.

LIST OF SUBSCRIPTIONS, JUNE 27, 1889.

	£	s.	d.		£	s.	d.
Mr. W. Hollins	5,000	0	0	Mr. W. D. Houghton...	100	0	0
Mr. H. Tate	5,000	0	0	Rev. H. E. Dowson	100	0	0
Mr. Thos. Ashton	2,000	0	0	A Donor's First Gift	100	0	0
Mrs. J. Worthington	1,000	0	0	Mr. R. Harrop...	100	0	0
Mr. George Holt	1,000	0	0	Mr. Joseph Lupton	100	0	0
Mr. C. W. Jones	1,000	0	0	Mr. John Lupton	100	0	0
In Memory of Mr. S. D. Darbshire	1,000	0	0	Mrs. F. W. Kitson	100	0	0
Mr. J. P. Thomasson	1,000	0	0	Mr. J. E. Taylor	100	0	0
Mr. H. W. Gair	1,000	0	0	Miss Mary White	100	0	0
Mr. F. Nettlefold	1,000	0	0	Mr. Harry Rawson	50	0	0
Mr. W. Colfox...	1,000	0	0	Mr. S. B. Worthington	50	0	0
Mr. W. P. Price	500	0	0	Mrs. Cliffe	50	0	0
Mr. Walter Holland	500	0	0	A Friend	50	0	0
Mr. G. W. Brown	500	0	0	Mrs. S. W. Browne	50	0	0
Mr. A. F. Osler	500	0	0	Mr. F. M. Lupton	50	0	0
Sir J. Kitson	500	0	0	Mr. W. Brierley	30	0	0
Mr. Alfred Holt	500	0	0	Mr. A. W. Worthington	25	0	0
Mr. Wm. Hy. Tate	500	0	0	Mr. J. S. Mathers	25	0	0
Mr. F. H. Gossage	500	0	0	Mrs. Edwd. Enfield	25	0	0
Mrs. G. Buckton	500	0	0	Miss White	25	0	0
Mr. H. Tate, Jun.	500	0	0	Rev. H. S. Taylor	21	0	0
Mr. Joshua Buckton	300	0	0	Mr. Thos. Worthington	21	0	0
Mr. H. R. Greg	250	0	0	Rev. James Harwood...	21	0	0
Rev. J. E. Odgers	250	0	0	Mr. R. Robinson	20	0	0
Mr. W. Long	250	0	0	Mr. C. Lupton...	15	0	0
Mr. C. C. Dunkerley	250	0	0	Rev. S. A. Steintal	10	0	0
Mr. W. Bowring	250	0	0	Rev. Brooke Herford...	10	0	0
Mr. Russell Scott	200	0	0	Miss M. Dowson	5	0	0
Miss Valentine	200	0	0	Miss E. M. Dowson	2	2	0

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